

THE
EXERCISE
OF A CHRISTIAN
LIFE. B 26 7 2

Written in Italian by the Reverend Father
Gaspar Loartes, Doctour of Divinity,
of the Society of
IESVS.

And translated into English by S. B.

Newly perused, & set forth in a more perfect method for the benefit of devout Catholicke people.

With certaine very deuout Exercises & Prayers
added therunto, more then were in the
first edition of the Authour.



Permissu Superiorum. M. DC. X.





TO THE
REVEREND
FATHERS AND

BRETHREN OF
the holy Society of the Name of
I E S V S.

the Translatour wisheth all
increase of spirituall
graces.

FOR so much as
from you I haue
receaued so sin-
gular benefits, as
needs I must,
more then to any other earth-

THE EPISTLE

ly creatures, acknowledg my
selfe indebted vnto you. And
for that I haue receaued from
you the Copie, the counsaile,
and other commodities, to
translate this worthy Treatise
into our English tongue: I
could do no lesse, asvwell in
respect of your former me-
rits, as of the encouragement
and other meanes which you
gaue vnto me to finish this
poore Christian office, but
make you the Patrones of my
small paines, and vow the
coate & simple attire to them,
who gaue the patterne and ex-
cellent subiect to me. Vouch-
safe

DEDICATORY.

safe therfore (I beseech you
 Reuerend Fathers & Brethrē)
 to accept at my hands a bird of
 your owne brood , pluckt out
 of her naturall plume , and ac-
 cording to my simple skil dec-
 ked vp with forreine fethers :
 Vouchsafe (I pray you) to
 take in good part this fruite of
 my poore endeaouour , as a te-
 stimony of the reuerend zeale
 which (by your merit) I beare
 vnto your whole Society , and
 as a recognisance of a further
 debt which I owe vnto you,
 and am not able to discharge ,
 but by the bountifull goodnes
 of my sweet Redeemer : who as

THE EPISTLE.

he hath giuen his word vnto you on my behalfe, so will he not faile in due time to performe the same to your inexplicable contentation: whome I most humbly beseech to preserue, increase, and strengthen you for euer, and to giue me & all others grace to follow your good Instructions. At Paris, the 20. of Iune, 1579.

Your most bounden beadsman and dutiful poore servant for euer.

S. B.

E.

vnto
ill he
o per-
inex-
home
o pre-
gthen
me &
your
Paris,

headf-
e ser-

S. B.



THE
EPISTLE
OF THE
AUTHOR TO
the deuout Reader.

CONSIDERING
the necessitie of
many men , who
hauing a good will,
haue not for al that
the capacity , or meanes , to seeke out

THE EPISTLE

and read such bookes, as intreat of the Exercises, wherein euery good Christian ought to occupie himselfe: I haue for this cause thought good, to gather together in this short Treatise the principall Exercises which euery Christian man is bound to vse: that by spending his tyme laudably therein, he may haue hope to obtaine the grace of God Almighty, and by meanes thereof, come afterwards to enioy eternall felicity, which is the end whereunto we are created. And albeit this Treatise may generally helpe all men: yet is it principally intended to those persons who (vnderstanding the end whereunto they are created, and the

TO THE READER .

rigorous accompt which they must render of all their whole life , yea of euery idle word) desire in such sort to spend and gouerne their temporall life, that they may afterwards come to obtayne life euerlasting. Such persons as are thus affected shal(I hope) make their auaille of those thinges whereof I shall heere intreate , and wil (I doubt not) with good wil and plaine meaning receaue that , which is with the like affoarded vnto them.

A T A-



A
T A B L E
OF THE CHAPTERS
AND PRAIERS
CONTAINED
in this Booke.



W H A T thing be ought first of all to
doe, that purposeth to beginne a
new life, and to spend his time
henceforth sincerly in Gods service

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WHAT





WHAT
T H I N G
HE OUGHT FIRST
OF ALL TO DOE,

T H A T

*purposeth to beginne a new life, and to spend his
time henceforth sincerely in Gods
service.*

CHAP. I.

IT is not possible (saith
Saint Augustine) for any
man to begin a new and
laudable life, vnlesse he first
forsake and vtterly detest his
former loose and lewd life. Who so min-
deth to amend his former manners, &c to
indeauour him selfe sincerely to serue God;
the first thing he ought to do, is to cleanse

A

and

and purge his soule, that therby it may please the holy Ghost to dwel therin, as in his holy temple, who wil not (as holy Scripture telleth) enter into the soule of the wicked, nor be harboured in the body defiled with sinne. It behoueth therefore to follow the Prophets counsaile, first to sequester thy selfe frō sinne, & so shalt thou become a fit instrumēt to do good. Which sequestration from sinne and purging of thy soule, is procured by true and lowly confession, wherwith it is very expedient thou first beginne, preparing thy self therunto with great diligence & contrition: yea, it shall be both profitable for thee, and right commendable also (if already thou hadst not made a generall confession of thy whole life) now to make the same, calling to mind verie diligently, & with inward hartly sorrow, the whole time thou hast hitherto liued, and al thy years past, so lewdly and disorderly bestowed.

2. This generall confession shal help greatly, aswel to cancel and cleere all old reckonings of thy former life (being fully bent henceforth to liue a new, and to beginne a new booke) as also to take away

the scruples which are wōt to molest the soule, whereas through the more plentiful light of Gods good grace we see now the imperfections, and defects of our former confessions which perhaps were not available, either for want of contrition, or for having left some notorious & deadly sinne, or necessary circumstance vnconfessed: whether it were through shamefastnes or blame-worthy negligence, or some such other like default, which we were not in the darke time of our former dayes aware of, & now through the grace and heauenly light we haue since then receaued, doe manifestly perceauce. Ioyning therefore due diligence to this heauenly light, we are now to supply all former wantes, that our soule may be set at rest, and ridde of such remorse, which els would continually gnaw & wound it.

3. This generall confession shal profit much in this wise also, to prouoke almighty God through the toile and shame we suffer in making it, to graunt vnto vs greater aboundance of his grace, & more strength, with other vertues, necessary for the beter leading of our life hereafter.

Now to make this confession rightly, and as it ought to be, we must first craue of God in all humiliry his grace & fauour, to haue due knowledge of those grieuous finnes which we haue committed against his diuine Maiefty throughout all our former life, & that it may please him to giue vs sincere and hartly sorrow for the same.

4. This being done, take a day or two, yea more if need be, wherein thou must retire thy selfe from company, and examine at leasure thy whole life, beginning at the time thou first began to haue vse of reason: and so running ouer all thy yeares, according to the change of times & places where thou hast liued, & the exercises and trades wherein thou hast bene practized, running ouer likewise the ten commaundements of God, and those of holy Church, the seauen deadly finnes, the senses of the body, and powers of the soule. All which thou mayst doe much better, & with more facility a great deale, if thou read ouer some brieft & learned Confessionary (wherof there be many) or if thou canst not read thy selfe, to cause some other to read it to thee. And

when

when at any time thou shalt be put in mind of any crime what soeuer it be which thou hast committed, force thy selfe to haue a particuler grieve and sorrowfull repentance, as wel of it, as of all other, in which thy conscience may plead thee guilty.

5. Having vsed this diligence, and necessary preparation, seeke then the best learned, and most vertuous Confessour thou maist possiblie find out, vnto whom I wish thee, as well now, as hereafter, to make thy confession, and by his counsaile to gouerne the whole course of thy life, & al thine actions: wherein no doubt but thou shalt find a notable help for the better seruing of God, and more secure walking in his way, as I shall hereafter more at large let thee vnderstand in the 12. Chapter of this little Treatise.

6. When thou hast thus made choice of such a Confessour, the shalt thou with all humility, shamefastnes, and sincerity, open all thy sinns vnto him, declaring what is necessary, & omitting that is superfluous, accusing thy selfe, and no other body, of the sinnes, which thou hast

committed: not excusing thy selfe, as some doe very naughtily, attributing the cause of their sinnes to the diuel, the frailty of their flesh, or to some other person, or at least alleaging certaine excuses to cloake and shaddow their sinnes withall, that by this meanes they may either seeme none at all, or the lesse grievous a great deale. All which kind of excuses, the humble, true, & contrite penitent must in any wise eschew. And therefore is it much better (as *S. Iohn Climacus* saith) to discover the woundes of thy soule nakedly and plainly to thy Confessour, he being appointed thy physition to cure and heale the same, saying in this manner:

7. I confesse that I haue sinned through mine owne fault, & no other bodies, neither hath the diuel prouoked me therto, nor any other man, neither my body, nor any other creature, but through mine owne fault and wickednes alone it is that I haue offended. If thou both thinke & say thus, thou shalt do according to that the Prophet *David*, saith: I will confesse mine vnrighousnes against me. And if by thus doing thou suffer more confusion and

shame,

shame, belieue verily that for this temporall shame thou shalt escape eternal and euerlasting shame.

8. Thus hauing in this manner made thy confession, accept the pennance & satisfaction which shalbe laid vpon thee, procuring to fulfil the same so soone as thou maist conueniently. And if it should so fall out that thou were bound to make restitution of goodes, or of good name, doe it, if it be possible, before confession, or so soone after as thou canst. The like doe I also say of other penance and satisfactiō that shalbe enioyned thee, that thou performe the same without delay.

C E R T A I N E
G E N E R A L L
A D V E R T I S M E N T S

*necessary for such as desyre to serue God
sincerely.*

C H A P. II.

HA V I N G thus made a generall confession, who so had not (as I haue already sayd) made the same before, thy soule being now cleansed from all mortal sinne, it behoueth thee to haue a most stedfast purpose neuer to offend mortally againe, but rather to suffer any affliction or worldly contēpt; yea, death it selfe, if need require. For if a chaste wife ought to carry this mind, rather to loose her life, then to betray the trowth she hath once plight vnto her husband; how much more oughtest thou to be of the same mind, rather to loose a thousand liues (if thou haddest so many) then to play the traitour towards God, who is thy husband

E band, thy father, thy lord, and maker.

2. When thou hast once thus fully determined, take then a zealous, and seruient desire to liue a new heerafter, and strue to get other new behauiours, & to liue far otherwise then thou hast done hertofore, reputing thy selfe to be now a new man, farre changed from that thou erst was, seing all the time thou hast hitherto liued hath bene but lost, & as it were a death. For the better doing wherof, this shall help thee greatly, in any wise to eschew all occasions of sinne, especially the company of wicked men, but much more of women, such as may prouoke thee to naughtines, and giue thee loose and lewd example. For albeit thou art bound to loue euery one, & to pray for euery one (as charity commaundeth:) yet art thou not bound to company & conuerse with euery one, but only such as may help to do thee good, & with their good wordes & vertuous examples, seru: to edifie thee.

3. Secondly, thou must fye such places where God is customably offended, as be dising-houles, tauernes, daunting-schools, and such like: not only fore-

seing, thou do no euil thy selfe, but also not to be present there where it is done. For looke how much more thou standest aloofe from the fire: so much more secure art thou not to be burned therewith.

4. Thirdly, thou must take great heed to be at no time idle, for that (as holy Scripture telleth) many men haue receaued much harme through idlenes. See therefore thou follow *S. Hieroms* counsaile, saying: It behoueth vs to be allwayes doing of some good, that when the fiend shal come to tempt vs, he may find vs well & vertuously occupied.

5. Fourthly, thou must take heed of all excesse in eating, drinking, sleping & clothing, & endeaour thy self to obserue a mediocritie and temperance in ech of them: yea, rather to decline to some rigour and austerity, then to any superfluity, and delicate pampering of thy flesh: for looke by how much the more thou tameest & bridlest it: by so much the lesse shalt thou be troubled with the tentatiōs & disordinate desires that proceed therof: yea, so much the more apt shalt thou find thy selfe to serue God and to performe all

spirituall exercises.

6. As touching corporall punishments and pennance, as fasting, discipline, hairecloth, and other chastisements, it be-
houeth thee herin to vse good discretion, taking such as help to repressse the assaults & tēptations of the flesh, & leauing others that may be hurtfull, not yeelding herin to the heates, which some Nouices are wont to haue in their beginning, who through indiscreet mortifying and dōp-
ting of their flesh, fal into some such infirmity, as afterwardes they must needes pāper & cherish it to much. It shalbe good therefore that thou gouerne thy selfe in these things by thy ghostly Fathers aduise, if he be practized in spirituall exercises.

7. Fifthly, it shall greatly profit thee to set before thine eyes the good examples, workes and life that others haue led and still continue in, but chiefly of such as be like vnto thy self, animating thee by their good examples, & procuring as much, as thou maist, to imitate them in euery thing: yea, forgetting the good which thou hast already done, thou oughrest to strue euery day to become better then o-

ther, & alwayes to aduance forward in the seruice and feare of God.

8. Sixtly, make no accompt of the tediousnes & temptations which they cōmonly feele, that begin first to leade a godly and spirituall life. Be not thou, I say, dismayed therewith at all, but march on forward, & fight manfully against all such temptations: comforting and confirming thy selfe with this vndoubted truth which thou mu't haue firmly fixed in thy mind, to wit, that now thou hast taken in hand the highest and most happy enterprize that may be thought of in this world: and how this is an affaire of more weight and importance, then any other; and wherby more certaine gaine, greater aboundance of treasure, more honour and dignity, and finally the most blessed happes of all the happy and good thinges that may be found or desired in this world, shall redound vnto thee: yea, there is no good thing that is good in deed, but only this: neither any other important affaire but this alone, this being the one only thing, which our Sauour himselfe said to be necessary. And there-

fore

fore no toiles, temptations, or disquietnes, no back bitings, slaunders, and persecutions, which may & must befall thee in this life, ought to seeme any whit grievous for the gaining of so pretious a perle, and rare iewell, as thou lookest for.

9. Herewith must thou eftsoons animate and encorage thy selfe, calling oft to mind that saying of the Apostle, How all the afflictions and crosses of this world are not to be compared to the future glory that shall be given vnto vs. Persuade thy selfe likewise, least thou mightest happily faint in resisting the toiles & temptations which may befall thee in this strait way that bringeth to heaven: persuade thy selfe (I say) assuredly, that as herin, there be worldly toiles & temptations: so be there heavenly comforts and consolations: and that to ouercome these crosses and ouerthwartes of nature, there are helps & succours of grace giue, which in power do farre surpasse nature. And with this consideration maist thou remaine a vāquisher, & do al things (as did S. Paul) in him that shal comfort thee, which is Iesus Christ our Lord and Captaine.

OF THE PARTICVLER
ORDER WHICH
VV E O V G H T

*euery day to obserue in our daily ex-
ercises.*

CHAP. III.

DESCENDING NOW to more particularity, for that things orderly disposed, be both more durable & profitable also, I haue thought good to aduertise thee, what order thou oughtest euery day to keep: which let be this. First, to rise in the morning so early as thou maiest hauing before refreshed thy self sufficiently with sleep, that is the space of six or seauen houres, litle more or lesse, according to the diuersity of complexions. So soone as thou art awake, it is a good and godly deuotion, before thou settle thy mind to any other thing, to offer vp to God the first fruits of all thine actions, & powers of thy whole body. As for exam-

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ple, thy hart, thinking of thy Creator, & sighing after him: thine eyes, casting the vpon some godly picture, or vp to heauē: thy legges, kneeling humbly before his presence: thy handes, lifting them vp to adore & thanke him: thy mouth, saying some short prayers, as the *Pater noster*, *Aue Maria*, and the *Creed*: and then mayst thou afterwarde, according as thy deuotion shal teach thee, briefly giue him thanks for hauing preserued thee the night past, desiring him lykewise to defend thee that present day from al sinne, and to giue thee grace to spend it fruitfully in his diuine seruice.

2. After this, if thou be at leysure, and haue no great busines, read a litle of some deuout Treatise, or make a litle meditation, wherof I shall intreat hereafter. For doing thus, thou doest as our Sauour himselve aduised thee, saying: Seeke first the Kingdome of God, and his iustice, and all other things shall be given vnto you. It were very good also, after thou hast done thus, to go to the Church, if thou mightest conueniently, and there to heare Masse, or at least to see & adore thy

Sa-

Sauour in his most holy Sacrament : but if thy need & pouerty cannot wel afford thee such leaue as to go thither, it shall then suffice on working dayes to do the same with heart and good desire.

3. Hauing now recommended thy selfe to God in manner aforesaid, thou maist with his holy blessing attend to thine occupation or temporall busines, referring all thinges, yea temporall also, to his diuine seruice, choosing rather to doe them for his loue, then for thine owne lucre. And therefore oughtest thou often times to thinke vpon him, whiles thou labourest, or art busied in any kind of temporall affaires, and to recommend thy self to his diuine mercy, offering vp thine hart with all thy doinges vnto him.

4. And in any wise beware of one thing, that neither in thy occupation or other temporall doinges thou vse any guile, or exercise any vnlawfull trade, and against conscience : for so should thy building laid on such a foundation be very faulty. Thou must likewise take heed of swearing, lying, vsing of idle wordes, & impertinent speeches so much as may be, yea

not to heare any such, if it were possible for thee.

5. Thus hauing spent the day til dinner time, see when thou goest therto, that being now at table, either thou or some other say grace before thou eate, or at least wise say a *Pater noster*, and *Aue Maria*. And beware thou feed not too greedily, nor of too dainty & delicate meat: take heed also of all such excesse & superfluity as might make thee vnlistning, and lesse apt to read, pray, or doe any other worke: take therefore so much as thou maist wel thinke necessary for thee, and no more; remembering, that meat is rather to be receaued as a medicine or refection, to susteine the body, and intertaine this temporall life of ours, the to satisfy the sensuall delights and desires of our flesh. And therefore must thou force thy selfe not to feed with the whole man, but to eleuate thy mind vp to God, and to listen to some holy & spirituall lessons, if there were any read. And if thou find thy self disposed to gluttony, thou must seek to repressse the same with some good thought: as for example, remembering that through thy sinnes thou

deseruest not that, which God of his meere liberality bestoweth vpon thee: & how others that merit more, lacke what thou leauest. Calling also to mind the toiles, tormentes and sorrowes of our Sauour, and how for thy sake he tasted gaule and vineger. With these and such like good cogitations maist thou as with a wholsome sauce alay the to sweet and pleasant saueur of thy meat.

6. After dinner see thou rise not frō table before thou hast thanked thy maker, who in such wise hath youchsafed to susteine and refresh thee with his most bountifull hād, thou deseruing rather through thy sinnes, to suffer eternall tormentes, & say a *Pater noster*, and *Aue Maria* for the liuing and the dead: and thus maist thou at thy pleasure returne againe to thy busines, demeaning thy selfe therein, as is asorfaid in the morning.

7. At euening it should be very good, (if thou couldst conueniently) to say some few deuotions before supper, or to read a litle, as I shal hereafter instruct thee, that by this meanes thy soule might receaue some refreshing before thy body:

how-

howbeit, if thy trade and busines would not giue thee leaue so to doe, then maist thou goe to supper on Gods name, behauing thy selfe therein as is said at dinner time.

8. The residue of time from supper til thou goe to bed, thou maist bestow in some honest talke, or other good exercise and recreation, alwayes taking heed of occupying thy selfe in any such thing as may hinder & disturbe the quietnes of thy mind. Afterwards (hauing thus reposed thy selfe some time) see thou prepare thy selfe to bed-ward, considering that euery good Christian ought in such wise to dispose himselfe therunto, as if he were that night to depart out of this life.

9. The manner how to prepare thy selfe, is this: first kneeling downe deuoutly before some picture of Christ or of our Lady (which thou oughtest alwayes to haue in thy chamber) say the *Creed*, *Pater noster*, and *Aue Maria*: afterwards giue God most humble thākes for hauing preserved thee that day: and require the light of his grace to vnderstand & know thy faults, but chiefly those which thou hast com-

mitted that present day: Examine afterwards thy conscience at leasure, and with good deliberation, discussing how, and in what things thou hast bestowed the same. And where thou findest thee guilty of any offence, be sorrowfull for it, and aske God hartily mercie: purpose also to confesse the same in due time, and to amend thy lyfe hereafter: but finding not thy conscience guilty of any great offence, yield him humble thanks, who hath preserved thee: and finally beseech him to defend thee the night following, from all the deceiptes and illusions of the diuel, granting thee conuenient rest for the health of thy soule and body. And thus maist thou go to bed, making the signe of the holy Crosse vpon thee, as thou layest thee downe: and see thou dispose thy whole body in honest and decent wise, remembring that God, and his holy Angel thy Guardian doe looke vpon thee: to whom thou must not faile to recommend thy selfe.

10. It shall be likewise very good to remember otherwhiles, that euen as thou now laiest thy selfe downe in bed, so shall

others

others one day couch thee downe in thy graue. And ponder well, that this must needes be the end of all the riches, pompes and honours, and of all the whole pride and glory of this world. Say therefore as thou art laid some short prayer, hymne, or *Pater noster* ouer thee, crauing Gods good help and assistance for that last houre of so great dread and importance. And beware in any wise of slouing to dainty and soft a bed, calling to mind that narrow and hard couch of the crosse, which for thy sake our Sauour lay vpon: and thus maist thou fall asleepe, either with this or such other like godly thought: and looke that when thou chancest at any time to awake, that thou haue God by & by in thy mind, and let thy mouth be filled with his praises, saying some verse to thanke & blesse him, or to recommend thy selfe to his diuine mercie: and when thou risest againe in the morning, behaue thy selfe as is aforesaid.

THE EXERCISES
 WHEREIN A GOOD
 CHRISTIAN

ought to occupy him selfe on holy
 dayes.

CHAP. IIII.



HAVING declared already what order thou oughtest to keepe in thine excercises ech working day through the weeke : it resteth now to teach thee, how thou art to behaue thy selfe on holy dayes, sith both God and his holy Church commaund vs to sanctify & keep them holy. It behoueth therefore, that we doe not onely labour, and take no seruile paines on those dayes, but that we dedicate ourselues more diligently to Gods seruice, and to exercise of spirituall good, and godly workes, that by these meanes we may sanctifie the said dayes, by endeaouering ourselues to haue more holines on them. On Sundaies therfore and

other

other festiuall daies, thou shalt dispose thy life and exercises in this order.

2. After thou art got vp in the morning, offer and commend thy selfe to thy Lord & maker, as on other daies, & make thy praiers (wherof I shall tell thee more hereafter) somewhat longer then on other daies, or at leastwise read of some godly booke awhile, preparing thy selfe to go to Masse, & to receaue the blessed Sacramēt, if thou be minded so to doe that day.

3. When thou hast thus done, and left such order for thy temporall matters at home, as shall be meet, get thee then to Church to heare Masse, and the Sermon (if there be any) in such place, where thou hopest to receaue most profit & deuotion, especially at such time as thou purposest to receaue. And take heed in the way to Churchward thou roule not thine eyes vp and downe, gazing here & there, especially at thine entrie into the Church: but retire them home in modest and deuout wise, and calling to mind thine owne vnworthines and manifold finnes, be sorrowful for them, asking God mercy & forgiveness. And then maist thou

say that sentence of the psalme : Putting my trust and confidence in thy mercy , O Lord, I will enter into thy holy Temple in thy feare. Place thy selfe afterwarde in humble and contrite wise, like to the Publican , in some conuenient roome, there to heare attentiuely both Masse , & other diuine seruice, desiring to be partaker of all the mysteries which are celebrated in that holy place : and alwayes to remaine in the vnity of holy Catholicke Church, and of all the faithfull & liuely members of Christ , that thou maist deserue afterwarde to enioy euerlasting happines, with them in the triumphant Church aboue.

4. Now at such time as they beginne to say their Mattins or Masse , lift thou vp thy mind & heart conformably as the Church doth , praying God when she praiseth him, praying whē she praieth, & for the same thinges she prayeth , giuing thanks when she doth, & so in al thinges imitating her, and conforming thy selfe vnto her. When the Priest sayth Masse, harken diligently to such wordes as he pronounceth , without either reading thy selfe,

selfe, or saying any other prayers and deuotions, at least wise whiles the Priest readeth aloud: yea, much more commendable should it be to occupie thy selfe whiles he celebrateth, in some good thought or meditation, rather than in reading or praying in thy booke: yea thou oughtest chiefly at such time to remember the passion of Christ our Sauour and Redeemer, sith holy Masse is a memoriall of the same, and both the Priests attire and all the ornamentes of the aultar, with the ceremonies which be vsed in the saying of Masse, do all represent and signifie such thinges vnto vs, as he either did, or spake during the time of his painfull passion: and therefore is it a very godly thing to haue the same in memory, especially at the time of eleuation, calling to mind that inspeakable loue of our Sauour, which caused him to be crucified and lifted vp vpon the Crosse for thee: and therefore art thou bound to adore & thake him with great reuerence for this so inestimable a benefit, & to craue such things of him with faith and seruency as thou standest in need of; sith looke with what

loue & charity he the vouchsafed to be crucified for thee, with the like is he now ready in this most holy Sacrament, to shew mercy to such as dispose themselves to receaue it.

5. Afterwardes when the Priest receaueth, if so be thou be not that day sacramentally to doe it, yet maist thou in spirituall wise receaue with him, according as I shall hereafter tell thee, when I intreat of receauing the blessed Sacrament.

6. If there be a Sermon that Sunday or Holy day, giue eare therto with great zeale & attention, preparing thy selfe before it beginne, by estranging thy mind from forraine thoughts, and making thy prayer to God, that it may please him to minister such speech and spirit vnto the Preacher, wherwith he may both profite thee and others; and then mayst thou say with Samuell: Speake o Lord, for thy seruant heareth.

7. Of those things which the Preacher shal deliuer in his Sermon, thou oughtest to commit some such lessons to memory, as shall most concerne thee, & that chiefly

moued

moued thee; supposing our Lord him selfe to haue deliuered the same vnto thee. In like manner shalt thou doe at Masse, if thou canst vnderstand the wordes of the Epistle & Ghospell, which thou oughtest to take as though God had spokē then, euē at that instant to thee alone, committing them to memory, and thinking of them, at least all that day.

8. If so be there be many Sermons, go to heare that Preacher whome thou deemest to preach Gods word with most feruent zeale of his glory, and profit of the audience.

9. These be the chiefest exercises, wherein thou art to spend the fornoone til dinner time, and then behaue thy self as on other dayes. Hauing then rested some litle while after dinner, it were a very fruitfull exercise if thou couldest cōueniently vse it, to go & instruct others in the Christian faith, or to learne it thy selfe, if thou vnderstād it not wel, at such Churches where they haue this exercise, whereby euery way doth ensue great gaine: for if thou teach others that be ignorant, thou exercisest one of the seauē spirituall works

of

of mercy: & if thou learne thy selfe of others, thou winnest that which it behoued thee to know, and that is more precious then be mountaines of worldly wealth.

10. After this exercise thou maist go and heare Euen-song, Complin, & some good lesson, if there be any, gouerning thy selfe in all thinges, as is aboue said in the morning.

11. This being done, imploy the spare time til night in doing some deed of mercy, as in visiting some Hospitall or Prison, comforting & performing some charitable office to those weake & comfortles creatures; or otherwise thou maist associate thy selfe with some vertuous companions to report or heare some spiritual discourses, or read some godly book, or find thee occupied in some such like honest exercise. And if so be thou thinkest it otherwhiles expediēt to walke abroad for recreation, let it be in some secret and solitary place, where other secular persons come not to disturbe thee, and with their prophane conuersation withdraw thy mind from God.

12. It is also a very good exercise vpon such Saintes daies as be kept holy, to read or meditate vpon their liues, and to animate thy selfe thereby to imitate them in some one vertue or spirituall worke, such as pertaine most to thine own estate. Finally thou oughtest euer after dinner on these daies to occupy thy self, in some such exercise as thy soule may thereby reap some spirituall profit, & grow more zealous & seruēt in the loue, of God, with new purposes & inflamed desires to go cōtinually forward, & to waxe stronger in his diuine seruice, with greater charity towards thy neighbour, better knowledge of thy selfe, & more humility in al thine actiōs. Thus be the holy dayes sanctified conformably to Gods will, and the intent of holy Church.

13. Afterwardes both in thy meditation before supper (hauing meanes to make the same) and in the examination of thy conscience before thou go to bed; thou shalt both in these and ech other euening action, doe as is abouesaid in the former Chapter: noting this by the way, that on these daies all is to be done with

so much more leysure, seruour, and diligence, as the highnes of the day shall more require it.

14. And there let euery man that hath children or familie learne, that he is as a guide and gouernour to such as be vnder him; and therefore is he bound so much as in him lieth, to draw them to the seruice of God, causing them to heare Masse, and to spend the holy daies in godly exercises: and to frequent the blessed Sacraments of confession and Communion, so oft as they may, and shall perceauce it for their profit. And in no wise are they to allow, that any one in their house haue any publique crime, or other notorious imperfection, as to be a swearer, a blasphemers, a gamster, or an offendour in such like trespasses against our Lord and Sauour.

OF

OF THE PROFIT
AND NECESSITY
OF PRAYER.

CHAP. V.

NOvv that I haue already intreated of the order that such as desire to liue like good Christians ought to keep both on working and holy daies: it resteth, that I intreat of another kind of dayly exercise very necessary for ech one to obtaine this their desired end withall: chiefly yet for such as mind to dedicate themselues more sincerely to diuine seruice. And this is the exercise of holy prayer, not only vocall, which is common to euery one, and more frequented of all: but also mentall, which very few wot of, and so consequently very few doe practise, being neuerthelesse the more excellent kind a great deale. And therefore is it to be noted, that albeit vocal prayer, to wit, that, which is made with

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the mouth and voice, in saying of sundry offices, psalmes, and deuotions, is a very profitable thing, instituted, approued, & practised in all religions and Cathedrall Churches: yet is not this, but that which we call mentall the more worthy and excellent kind of prayer, and wherof the holy Doctors do chiefly meane, whē they speake of the excellency of prayer, & the singular fruits which proceed therof. The which mentall kind of prayer doth so farre passe and go beyond the vocall, as doth the soule or spirit, in dignity, passe and excell the body.

2. Wherefore, such as mind to exercise theselues throughly in Gods seruice, and to grow strong in spirit, ought not to content themselues only with vocall prayer, but (as S. Paul saith) to pray with mouth and mind together, hauing receaued at Gods hands both the one and the other. Howbeit, let vs chiefly pray with spirit: for (as our Sauour said to the Samaritan) God is a spirit, and they which adore him, must in spirit and truth adore him. Whereupon we are well assured, that the holy Saintes of old time, and

the most spirituall men of our dayes do exercise theselues most chiefly & comonly in this kind of praier, as hauing by experience proued how much more profit and spirituall comfort the soule receaueth by this mentall prayer, then by that of vocall. This thing also alone declareth sufficiently, of what importance they deemed this exercise, and how necessary for all good Christians, in that they are not afraid to call the same omnipotent: for so much as being made as it ought to be, we therby obtaine euery thing, like as Christ our Redeemer hath promised, saying: Verily I say vnto you, that what soeuer you shall aske by prayer, beleue it shalbe giuen vnto you.

3. This praier, wherof we now speake, is a lifting vp of our mind to God, which is rather done with inflamed desires of the hart, then with variety of outward words, and so are we lesse pained therein then in vocall prayer: yea, looke how much the longer we continue in this kind of exercise, so much doe we find it more saoury and fruitful for our soule: for that euery time a man frequenteth this

holy exercise, he still sucketh out new sap of graces and spirituall treasure: yea such, as at some tymes the soule doth as it were, palpat, and feele it most apparently. For like as *Moyse* had his face lightned & made glistering, through his often conuersing with God, in such wise, as the children of *Israell* (according as holy Scripture telleth) could not abide to look vpon him: euen so the soule through perseuerance in prayer becommeth more lightned and illuminated with the new graces which she receaueth.

4. We know moreouer, how Christ our Redeemer (as the holy Euangelist *S. Luke* reporteth) being in prayer, was transfigured, and his face visibly changed into as beautifull a brightnes as the sunne, his garmentes also became as white as snow: euen so is the soule of man in prayer transfigured and changed into God, and the darkenes thereof turned into light, frailty into force, feare into hope, sadnes into solace, with other singular commodities too many to rehearse; which trial testifieth to proceed out of this holy prayer.

5. Sithence

5. Sithence therefore this is for all so profitable and necessary an exercise, I shal extend my selfe some what the more, to tell thee, in what manner thou art to make the same. And first I shall declare what such may do, as be more spirituall, and haue better leysure, being minded to take in hand this exercise: after-wardes I will set downe another method for the simple and more busied sort, such as want capacitie and leysure to exercise them selues thoroughly in this kynd of deuotion: that by doing yet what they are able to doe, they may be made partakers of this so fruitfull and necessary an exercise.

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T H E M A N N E R
H O W T O P R A Y
M E N T A L L Y :

*And of the preparation which we ought to make
before the same.*

C H A P. V I.

THIS prayer which we call
mentall, being (as I haue al-
ready said) an eleuation and
lifting vp of the mind to
God: like as the soule may
diuers wayes eleuate it selfe to the know-
ledge of God, euen so be there diuers me-
ditations or considerations, which are all
of them called by this name of prayer.
Neuerthelesse, I shall here intreat of those
only that be most deuout, easie, and pro-
fitable, and that with such breuity, as I
may conueniently.

2. First notwithstanding I am to ad-
uertise thee of certaine pointes which
must needs be thought of before thou en-
ter into this kind of exercise. Wherof take

this

this for the first, that thou force thy selfe (being one that hast leysure inough) to haue one houre in the morning, and another in the euening (little more or lesse) which thou art to allot to this so profitable an exercise, like as holy Church hath her certain houres appointed for publicke prayers, and diuine seruice: that the time & houres thus prefixed, may admonish & prouoke thee therunto, and a good custome once gotten taketh away the difficulty therof. But if any man cannot obserue these so certaine & prefixed houres: yet ought he not to giue ouer this exercise, but rather to take such houres and time for the same, as his busines might best afford him.

3. Now when thou comest to these determined houres, (supposing that thou maist haue them in manner aforesaid) it behoueth thee to prepare thy self (as the wise man saith) before prayer, to the end thou mayst haue more attention, deuotion, and reuerence, with other partes requisite for the better performing of this exercise.

4. Thy preparation therefore let it be

in this manner. When thou comcest to the time and place prefixed, indeuour thy selfe to lay aside all other cares and cogitations, which in any wise may impeach thee; weighing well the importance and seriousness of this office which thou art in hand withal. And to the end thou maist haue the more attention & reuerence: consider, how when thou art in prayer, thou speakest not to the wind, nor to the walles, but standest most assuredly before the face of the liuing God, and that God is there really present at thy prayers: listening to thy words, viewing thy teares, & taking delight in thy deuotions, and holy exercise. For albeit he vniuersally assisteth al his creatures, yet assisteth he chiefly such as pray vnto him, according as the sacred Scripture witnesseth, saying: There is no other natiō in the world so great, to who their Gods be so nigh, as is our Lord God, who assisteth vs in all our prayers.

5. Thinke now how great attentio and reuerence is requisite, to speake and stand before the presence of so diuine a Maiesty: before that most soueraigne and omnipotent King: before that infinite

beauty

beauty and incomprehensible greatnes, if so great respect be had in speaking but to a temporall Prince? This consideratiō shall make thee to humble thy selfe, and bow downe to the very dust of the earth, and to stand with feare and trembling before that sacred soueraygnty and dreadfull Maiesty.

6. With this thought maist thou kneele downe in reuerent wise, making the signe of the holy Crosse vpon thee, & then say the generall Confession, or the psalme, *Miserere*, or a *Pater noster*, if thou canst none other, crauing of God briefly forgiuenes of thy sins, those especially, wherein thou maist haue offended on that day, as also grace to performe this office better then hertofore, & to spéd that small timeto his glory, and the profit of thy soule, seing we are not able without his grace to doe any good thing. With this affect and mind thou maist sometimes say the Hymne, *Veni Creator spiritus*, or those wordes of the Patriarch Abraham: *Loquar ad Dominum meum, cum sim puluis & cinis*. I wil speake vnto my Lord although I be but dust & ashes: or other vocall prayers

or sentences, wherein thou happily hast most deuotion, which shall all of them serue for a preparatiue, to make thee haue better attention, and to exclude all foraine cogitations.

7. Hauiing now in this or like manner gotten attention, deuotion and reuerence, set then in hand with thy meditation after the best manner thou canst: the which ought, in mine opinion, to be most commonly of the passion of Christ, as being a thing very acceptable to him, and of great deuotion and profit for our soules: sith this our Sauour his passion is no other thing than an epilogue and recapitulation of his whole life and doctrine, and an abbreviate and short word, wherein it pleased him to teach vs the summe of all wisdome, and the perfection of the Ghospell.

8. Wherefore, for thy better and more orderly proceeding in this matter, thou mayst deuid the points of the passion, by the dayes of the weeke, in maner following.

MEDITATIONS
OF THE BLESSED
PASSION OF OUR

Sauour, for euery day in the weeke, especially
on mornings.

CHAP. VII.

TH E meditations wherein I
thinke most profitable for
thee to exercise thy self espe-
cially on morninges, ought
to be of the Passion of
Christ, which thou maist dispose in this
order.

MONDAY.

ON munday morning at thine appoin-
ted houre, thou shalt think of the last
supper of our Lord and Sauour: wherein
amongst other things which thou shalt
meditate conformably to the story of the
Ghospell: call chiefly to mind these
three points: to wit, that most profound

humility wherewith he washed his disciples feet : the institution of the most holy Sacrament : those most sugred speeches which he lastly preached vnto them.

1. About the first : consider that wonderfull humility wherwith that most high and puissant Prince (into whose handes his eternall Father had giuen the rule of al thinges) bowed him selfe down to wash and clense his disciples feet , and amongst the rest those filthie feet of *Iudas* the Traitor : neither yet did his puissance wisdome, holines, nor his greatnes (euerie one being incomprehensible) let him to do this so base a worke : that we should follow the exāple which he left vs therein, not only to humble our selues to our betters , but also to our equals and inferiours.

2. Touching the second point : consider that most feruent loue our sweet Redeemer bare vnto vs in the end, wherby (he being now to depart from vs) deuised this ineffable means how to remaine still with vs, for our consolation, profit, & refection , in this most holy Sacramēt. And like as he could nor leaue vs any gift

more

more pretious then this, so ought we not to seeke or desire any other then this, disposing our selues often times to receaue this most sacred food, that being often times vnited to him, we may be made partakers of the inestimable fruites, which are by meanes therof imparted to vs.

3. Concerning the third: amongst the other wordes of that long and most excellent sermon which he made to his disciples; take for thee that his new precept of charity, so highly commended of him, wherein he said, that his disciples should be discerned: and withall, note the patience thou must haue in the manifold tribulations & persecutions which thou must needes suffer in this worlde wherewith the soule is purged, and gaineth great and inspeakable meed.

TUESDAY.

THou maist on Tuesday at thyne accustomed houre meditate three other points: wherof let the first be of our Lords prayer which he made three times

in

in the garden of *Gethsemani*. Behold here the anguish and anxiety that holy soule of his felt: which he him selfe sayd was sorrowfull and heauie to death: that is to say, that the sorrow he felt was inough to procure his death. And note the remedy we must flee vnto, when we happen to be thus afflicted and made heauy: which is a zeale and perseuerance in prayer: as he him self vsed three times, praying so much the longer, as his affliction increased and grew more grievous through the most vehement apprehensio he had of his future and imminent tormets which made him to sweat great drops of bloud. Take therfore this refuge of praier in all thy tribulations, as S. Iames doth also admonish thee: & seeke not after any other faithlesse and vaine remedies.

2. The second point for this day is our Sauours imprisonment, wherunto he willingly offred him selfe, to loole therby the giues and fetters of our follies. Here maist thou weigh that insuperable patience, wherwith he willingly consented to be bound, iniured, and troken: with diners blowes & buffets, without any

moane making or resistance: yea he found fault with Peter (who did what he could to defend him) saying : The cupp that my Father hath giuen vnto me, wilt thou not that I drinke it ? the meaning of which wordes thou oughtest to marke well, and to lay vp in the treasure of thy hart, wherewith to relieue and defend thy selfe in al thy griefes and persecutions: for whence soeuer they come, whether of the world, or of the diuell, all is the cupp which thine euerlasting Father giueth vnto thee for the welfar of thy soule.

3. Thou maist also meditate the third point: how the faithfullest maister that euer was, being abandoned and forsaken of all his disciples, & accompanied only with those cruell officers: was led to the houses of those sacrilegious Bishops *Anna* and *Caiphaz*: where they beganne a fresh to renew their villianous outrages their spittings, their blowes, their mocks and skornes, with other their grieuous vexations, wherewith he passed ouer all that night, abiding euery thing with incomparable patience: that thou in like case shouldest endeaour to imitate him.

WEDNESDAY.

ON wednesday meditate the ignominious progresse, & wearisome iourney which our Sauour made on the morrow, being conducted from one Iudge to another: and pause a while in ech of their houses, to weigh the wordes he spake, and the iniuries that were done vnto him: but chiefly cal to mind those words which he answered vnto Pilate, asking him if he were a King, which were these: My Kingdom is not of this world: which if thou weigh and ponder well, will make thee to know the blindnes of worldly men, who with so great carke & care desire to raigne, and to enioy the prosperity, pleasures and pompes of this world, wherof the true and only King confesseth in these wordes, that his kingdom consisteth not: that thou shouldest therby frame thy selfe to contemne the world, which he so litle regarded, and learne to liue like a pilgrime and straunger therein, making no accompt of the pompes, riches, and credit therof,

which

which be so vaine and transitory.

2. Consider likewise the scornes done vnto him in *Herodes* house, that vniust Iudge: who to make him be mocked, caused him to put on that white foolles cote: & thus hauing skorned him, sent him the backe againe to Pilate: in the which voiage he suffered such paines and spitefull reproches, as thou wel maist imagine. Learne here to hold thy peace when thou art despised, mocked, or otherwise curiously questioned: thou maist see likewise what paines and trauaile thou must prepare thy selfe to take (when need shall require) for his sake, and thy neighbours: seing he hath thus both for thee, and all their sakes, made so many wearisome iourneys.

THVRSDAY.

ON thursday at thine accustomed time and place thou shalt meditate: First, the cruell scourging of the sonne of God in *Pilates* house who (weening therby to appease the rage and furie of the Iewes) caused him to be whipped and beaten

most

most bitterly. Behold then how they pul of his cloathes, & strip him naked, who adorneth the fieldes with all their beaurty: and how they bind those handes to the pillar, which created earst the heauens. And being thus naked and fast tied, how the cruel Executioners begin then with might and maine to lay on that virginal flesh: fleaing the tender skinne of the immaculate Lambe, and causing that most sacred blood to issue and spin out of all the partes of his body in so great quantity, as it wet and couered the ground he stood vpon: yea, in such sort was that most tender and beautifull flesh fleane and wounded, as therby was rightly fulfilled the prophecie of *Isay* saying: We reputed him as a leaper, and as one smitten of God and humbled. In the middest of all these griesly griefes, the most innocent Lambe stood dombe and quiet, without mouing or making any resistance at all: sith he was not so straitly fastned to the pillar with hepen cordes, as with heauely charity & the seruēt loue he bare vnto vs; which bound his diuine hart with much more stronger bandes, then were the other.

2. For the second point, meditate how the tyrannous officers being now tired with beating him, albeit he not so, with suffering for vs, they then vnloose him from the pillar: and without giuing him any other succours or solace, let him seeke his garments throwne heere and there about the Pallace: which hauing at length with much adoe found out & put vpon him, they straight-waies strip him anew to put on that old purple coate, wherewith they openly scorne and make him their laughing stocke: and anon crowne him most cruelly with a crowne of sharp pricking thornes. If thou view and consider all this with deuout attention, it cannot be but it must prouoke thee to loue that Sauour, who for thy welfare only, vouchsafed to endure so cruell tormentes: and make thee also to feare for thy sinnes, & vtterly to abhorre thy lasciuiousnes, thy pleasures, pomps, and superfluous pamperings of thy flesh, with the which thou hast so highly offended God, and for the which he hath in this wise so painfully satisfied. For if a kings sonne be afraid when he seeth but a

contemptible bondslaue beaten in his presence, how shall not the most abhominable bondslaue feare and tremble, seeing the sonne of God so cruelly hādled for his offences? If others sinnes be thus deerely paid for, what paiment shall he haue that shall be punished for his owne sinnes?

3. Lastly, thou maist meditate this day, how our Sauour standing in this wise crowned, wounded, and mocked, *Pilate* commāded him to be brought forth, for the whole assembly of people to looke vpon him, to trye, whether he might this wayes mollifie those obstinate and stony harts, and thereupon sad: *Ecce homo*, behould the man. Faile not thou therefore with the eyes of thy soule to take an aduised view of this most ruful spectacle, behoulding the hew and ougly shape he carried, who is the brightnes of his eternall Fathers glory, and this to restore what thou hadst lost through thine offences. Behold how he stādeth in the middest of such an assembly fraught full of shame and sorrow, clad in that fooles coate so euill fauoured an attire, with a crowne of thornes inuironing his sacred head, a reed

in his tied hands in lieu of a scepter, that hard cord about his tender neck, his de- uine visage all puffed vp and swollen with the blowes he had receiued, and abhomi- nably disfigured with bloud & filthy spit- tle: yea from top to toe no one spot free from wounds, neither was this inough to soften those flinty hartes, albeit sufficiēt to appease his eternall Fathers wrath, ac- cepting the same for the satisfactiō of our most hainous crimes.

FRIDAY.

On Friday meditate how our Sauour accepting the most wrongfull sen- tence pronounced against him, carried the Crosse himselfe on his backe, wheron he was presently after to be crucified for so had those his cruell enimies appointed, that therby his torments and reprochfull ignominies might euery way grow grea- ter. Now for as much as our Lord and Sa- uour beareth thus vpon his shoulders all thine iniquities, inforce thy selfe to yeald him thanks for this so singuler a benefite: and to help him (like another *Cyrenæus*) to

carry his Crosse, in imitating his exāple: and see thou keep those deuout womē cōpany that folowed him, to whom he said, that they ought rather to weepe vpō themselves and vpō their Children: for if they do these things in the greene wood, what shalbe done in the dry? Which words thou oughtest to apply to thy self in being careful not to be like a peece of rotten wood, barren & fruitlesse in thy life, but to force thy selfe euery day to bring forth fruit of good works, although it be with labour and paine: for if thou beare him company in this life in his griefs, thou shalt (according as *S. Paul* promiseth) be a companiō with him in the other life, in his ioyes & inspeakable consolations.

2. Meditate secondly how those vnmmercifull tormentors, so soone as they were now come to the mount *Caluary*, stript forthwith in cruell wise that louing Lambe, tearing his skin, to his excesssiue grieue, being through the greene wounds festered to his garments: and afterwards stretched him out vpon that hard bed on the Crosse, which the world had prepared for him: and so with out-stretched

armes, of his abundant charity he offered himself vp to his euerlasting Father in a true and liuely Sacrifice for the sinns of the whole world. And thus his hands & most holy feet being with sharp nailes fastned to the Crosse, they reare him vpon high, hanging most pittifully thereon. Weigh heere diligently, what wonderfull griefes his most rusfull Virgin mother suffered, hearing the strokes of the hammer, wherewithall they crucified him, & seeing him afterwards reared vp vpon that hard Crosse with such opprobrious shame and infinte paines and torments. Now then behould a while with the eyes of thy soule this thy Sauour thus hanging nailed vpon the Crosse, and gather vpon this wholsome tree the fruite of life which it plentifully affoordeth thee: for here is alwaies forth comming a supply for all thy needs, a salue for all thy sores, a satisfaction for all thy sinnes, and heerein maiest thou, as in a glasse, plainly perceauce all thy wants and imperfections, sith this is a more beautifull and bright glasse then those were which God commanded to be set in the Temple for the Priests to looke

them in, at such time as they were to offer sacrifice; for that the godly soule which shall attentiuely admire her selfe in this mirrour, may soone espy, and easily find out all her faultes and follies whatsoeuer. That his nakednes and extreme pouerty which we see vpon the roode, vtterly ouerthroweth all our pompes and superfluous decking. That crowne of thorns cōdemneth our pride and ambition. The gaulle and vineger which was giuen him to drinke crieth out against our glottony and disordinate drinking. Those weeping and withered eyes, accuse the losenes and lacke of modesty in ours: those out-stretched armes ready to imbrace both friends and foes, find fault with our rancour and reuenge: that most saered body wounded all ouer from top to toe, argueth, & that seuerly, the lasciuiousnes & sensual appetite of ours. Thus seest thou, how all the staines and sinfull spots of thy whole life doe manifestly appeare in this vnstained mirrour full of all perfection.

2. Thirdly, if thou haue any spare time left, thou maist meditate the other egregious and notable things which

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happned about our Sauours death, but chiefly those seauen speeches he vttered, being vpon the Crosse. For in the first (Father forgiue them, for they know not what they doe) is charitie towards our foes highly commended. In the second (Verily I say vnto thee, this day thou shalt bewith me in paradise) mercy towards sinners in soueraign wise set out. In the third (Behould thy sonne, behold thy mother) a pietie and zeale towards parentes. In the fourth (I thirst a seruēt desire of our neighbours wellfare. In the fift (My God, my God why hast thou forsaken me) an humble praier in tribulation. In the sixt (It is consummate) a perseuering in obedience til the end. In the seuenth (Father I commend my spiritt into thy handes) a perfect and entire resignation into the handes of God: which is the periede and summe of all our perfection.

S A T U R D A Y .

ON Saturday meditate the piercing of our Sauours side with that cruel spear to the incōparable grief & hart-breke of his

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most heauie mother . And pause heere a while to behould both this, and other his infinite & most pretious wounds: seeing these are to be thy refuge, thy phisicke, and chief consolation . In the old law we reade, how God commaunded certaine Citties to be assigned in the land of Promise, whereunto such as had comitted any offence might securely make their refuge: but now in the law of Grace there is none so secure a refuge as is the harbouring in those most sweet woundes, whereto sinners may fly a great deale more securely, to eschew the perils and persecutions of this world, then they could doe, in old time to their assigned citties . And herein shall that wound in our Sauours side chiefly help thee, figured by the window which God commanded Noe to make in the side of the Arke, by the which all the beastes that should escape the flood were to enter in: even so now all such as find them selues indangered in the terrible sourses of this tempestuous world, if they couet to escape the drowning, let them haue recourse to those most sacred sores and wide woundes: let

them

them enter in at this open window : and therin shall they be most secure , and find themselves in true peace and tranquillity.

2. Meditate afterwarde, with how great deuotiō the Redemer of the world was taken downe from the Rood , and laid in his sorrowfull mothers lap , who with a most rufull countenance fastened her eyes vpon him. Thinke here, what streames of teares his beloued disciple *S. Ihon*, the Blessed *Magdalene*, with the other godly womē plentifully powred out vpon him. Behould and ponder well, with what zeale and feruency both they and the two worthy men *Ioseph* and *Nicodemus* annoynted & wrapt him in his winding sheet, and afterwarde bore and laid him in the sepulcher, which was in the garden: and indeauour thou to cleanse thy hart thoroughly frō all corruption of sinne from all filth of fond desires and thoughts, that so thou maiest as in a new sepulcher lay vp this most precious treasure. And see thou faile not on this day to beare the sorrowfull mother company in her loneliness and lamentation, wailing with her and taking compassion of her griefes, that

thou

thou maiest afterwarde deserue to participate of the ioyes of the resurrection.

SVNDAY.

ON Sunday meditate the ioyes of our Sauiours ioyfull resurrection, wherein consider these three pointes. First, how our Redeemer hauing now perfected the worke of our redemption, and ouercome our sinfull death with his most sacred death, his blessed soule descended into *Limbo*, to visite and enfranchise those holy Fathers, who so many yeares had with longing desire looked for him, with whome he staid (to their inestimable comfort) til the houre of his resurrection, which was on Sunday morning, at what time his most happy soule reentring and reuniting it selfe to his blessed bodie, it became most beautifull, bright, glistering, impassible, and immortall, albeit before it were disfigured with the blows, wounds and torments of his passion: and being thus risen vp, and by his own power issued out of his closed sepulcher, the first thing which he did afterwarde (as we

may

may with godly zeale beleue) was that he visited his most blessed mother. Think then now what that blessed virgin felt, seeing her entirely beloued sonne stand before her aliue, sound, and whole, so glorious and triumphant as he then was, whose death had so latly pierced through her soule with most vehement sorrowes. What inestimable ioy felt she in beholding his sweet & amiable countenance, the beautifull brightnes of the woundes which he had before receaued: those gracious & louely eyes wherewith he looked vpon her, and in hearing those sugred & sweet wordes. wherewith he saluted her. How great was the ioy and comfort of her soule, when, she considered, the exceeding glory wherunto his former iniuries and infamies were now turned: the surpassing beauty intowhich the deformity of his woundes was changed & finally, the great calme & happie quietnes wherunto al the former stormie tempestes were now conuerted. Learne thou hereby not to faint, or to be discouraged when thou art persecuted, tempted, and afflicted: but with faith to expect our good Lord

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his houre, who after a storme sendeth faire wether, after troubles, quietnes : and vseth according to the proportion of tribulations, to visit afterwards with ioy and cōsolations.

2. The second point which thou shalt meditate vpon this day, is the singular comfort which those deuout Maries receaued, when they saw their beloued Maister (whome so lately they sought to annoynt as dead) thus glorious and reuiued : and consider especially the tender hart of that most vertuous gentlewoman *Mary Magdalene*, being wholly dissolved into teares through the zealous loue she bare vnto our Sauour: and thereby would not depart, but remayned at the sepulcher, till such time as she merited to see and find her Lord, and to receaue cōfort of him, for whome she so greatly longed. wherein thou must note and marke well how (next vnto his holy mother) our Lord appeared first to her that loued him most, that perseuered most, and that sought him most, to the end thou know and learne thereby, that then the same Lord will appeare and comfort thee, whē

with

with the like teares, loue and diligence, that she did, thou shalt inquire, seeke and sorrow after him.

3. Thou maist in like manner meditate the third poynt (hauing spare time) how this most desired maister appeared to his disciples, whome after his resurrection he sundry times visited, comforted, & confirmed in their faith, but cheefly ponder the sweet speeches he vsed to those with whom he went in cōpany to *Emaus* who with great grief talking of his passion, were afterwards by him exceedingly comforted, and inflamed, he vouchsafing also to discouer himselfe vnto them in breaking of the bread. Whereby thou maiest gather, that if thy conuersation & talke be such as theirs was (to wit, of Christes passion) thou shalt not lack his presence and company, and shalt be illuminated, therby to know and loue him the better, and this chiefly in breaking of the bread, that is in the blessed Sacramēt of the Aultar.

4. Thou maist likewise at some other time meditate on this day his holy & miraculous Ascension, how forty dayes

after

after his resurrection during which time he appeared many times vnto his Disciples reioycing, comforting, and teaching the what they ought to do: the fortieth day he lastly appeared to them being at table, & found fault with their incredulity, and afterwarde hauing sufficiently informed them how they ought to preach, he and they with his mother went all together to mount *Oliuet*, whence that most worthy and glorious triumpher hauing now, blessed and bid them all farewell, mounted vp in all their sightes to heauen, carrying with him the rich spoyle of holy Saintes, who with the troupes of Angells gaue laudes and prayes vnto him, singing with inspeakable ioy and exultation: and thus was he in his so solempne a triumph and reioycing receaued into heauen, where he sitteth on the right hand of his Almighty Father.

5. Consider here, how it pleased our sweet Lord to ascend into heauen in the presence of those that truly loued him, to the end they should both with their eyes & spirit follow him: knowing right well in what a solitarines they were afterwards

to remaine for lack of his presence: which following and longing after him, auaileth much for the obtaining of his diuine grace. *Elizens* desired his maister *Elias* (as holy Scripture telleth) to giue him his spirit, after he were departed from him, to whome *Elias* made this answer, If thou see me when I shalbe taken away from thee, it shall be done that thou requirest of me, otherwaies not: euen so now, they shall haue Christs spirit with them, that shall see and associate him with their spirit, and such whome the loue which they beare to Christ shall make to feele his absence: and continually to desire & sigh in heart for his diuine presence.

6. Meditate also the great ioy wherewith (as *S. Luke* the Euangelist telleth) they returned back a gaine to *Hierusalem*: receauing greater contentatiō through the ioy which he was gone vnto, whome they so dearly loued, then sorrow through the solitarines wherewith they found the selues inuironed. For such is the nature of true loue, as it contenteth it selfe much better with the well-doing of them the

loue

loueth, then with her owne priuate and peculiar profit. And thus oughtest thou to procure what toucheth the honour & seruice of Christ, before thine owne particular commodity.

7. These be the meditations which thou maist make on mornings euery day in the weeke. For the better performing wherof, and procuring more deuotion, it were good that thou perfectly knew the history, or read it in the last Chapters of the Euangelists. It shall also behooue thee to put in vre the precepts that follow in the next Chapter: and whē thou hast thus exercised thy self in these meditations one houre or a halfe, little more or lesse according as thy leasure shall permit thee, thou shalt the giue God hartly thanks for what soeuer it hath pleased him to doe or suffer by the during this time, and craue withall, that he will vouchsafe to make thee partaker of the fruites of his passiō and redemption, as also to impart vnto thee such graces and benefits, wherof thou thinkest thy selfe to stand most in need. Pray likewise for his holy Church, and for such as thou art bound to remember, or that

haue

haue commended themselues to thy deuotions: for the soules also that are in Purgatory, and for all such other necessities as may occurre. And thus maist thou herewith finish this thine exercise.

CERTAINE PARTICVLER ADVERTISEMENTS

touching the meditations contained in the former Chapter.

CHAP. VIII.

TO the end thou maist with more fruit and spirituall aduancement make the meditations mentioned in the former Chapter, it behoueth thee to obserue therein these few aduises following.

1. First, concerning those pointes of the passion, wheron thou art to meditate, thou must vnderstand, that they are in such wise to be meditated, as though they

happed euen in that instant before thine eyes, in the selfe same place where thou art, or within thy soule: or otherwise imagining thou wert in the very places where such thinges hapned, if happily this waies thou shalt feele better deuotiō.

2. Secondly, thou must force thy self to draw some doctrine and spirituall fruit out of the things wheron thou meditatest, as for example, to note in euery passage ouer and aboue that is allready sayd, these foure points, what he is that suffered: what thing he suffered: in what manner: and for whom he suffered.

3. Out of the first thou maist gather: what immeasurable loue thou oughtest to beare to so loūing a Lord, who being God almighty, and of infinite Maiesty, hath vouchsafed to suffer so great torments and iniuries for thee so vile and abhominable a bondslaue, in that if an other man, were he neuer so abiect, had suffered the like or much lesse for thee, thou wouldest loue him with all thy hart: and paine thy selfe to be gratefull towards him.

4. Out of the second point thou maist picke forth matter of great compassion:

cōsidering thy Sauour to be thus fraught with excessiue griefes: abandoned, persecuted, blasphemied on euery side, and frō toppe to toe al wholly wounded: that but if thou saw a brute beast suffer the like, thy hart would melt in sunder with pitie and compassion.

5. Out of the third point thou maist gather marueilous examples wherein to imitate him. Learne first to be humble and lowly, pondering that bottomelesse humility wherewith he humbled himselfe, euen vnto death. Learne to be patient, considering that inuincible patience wherewith he endured such torments & villanous outrages, without making any resistance or lamentation. Learne to loue pouerty: seing him so extreme poore, hanging naked vpon the Crosse, and buried afterwardes in another mans sepulcher: as also during all his life, hauing nothing of his owne, nor where to rest his head. Learne to loue thine enemies: seing with how great charity he praied for those that crucified him. Learne to be constant and perseuerant in such good workes as thou takest in hand, and not to giue them ouer

for any toiles or crosse encounters : considering the firme constancy of Christ, wherwith amongst so many toiles, contradictions, and torments ; he persevered vntill death, and therewith finished the worke of our redemption. Finally, out of this point, if thou canst consider it at leisure, thou maist learne innumerable vertues, and most worthy examples, which shine forth in every passage of his passion.

6. Out of the fourth thou maist obserue a great and generall charity towards all men, and to despise none, seeme he neuer so vile and contemptible, considering that our Lord hath shed his most pretious blood for him, and for all men in the world : neither is there any so wicked & lewd a wretch, for whome alone (if need had beene) he would not haue suffered, all the torments he abid. Learne thou therefore, seing this his infinitie charity towards all men, to loue all men, and to make accompt of all men. Learne besides to detest sinne aboue all thinges, remembering how that was the onely occasion of our Lords most cruel death and passiō.

7. Thirdly thou must vnderstand, concerning the foresaid meditations, that if at any time it so happened, that in such pointes as be set downe to meditate vpon, thou shouldest perhaps find deuotion in the first or second thereof, that thou maist pause therein so long as thy deuotion shal continue, not coueting to passe ouer to the other pointes remaining behind in that meditation, for if thou chance to leaue some vntouched for that time, thou maist another day supply this want. The like also do I aduise thee if through any vrgent affaires thou shouldest sometime omit thine exercise or appointed houre, that then thou force thy selfe to supply that want with a new houre, and if not on the same, yet on some other day.

8. Fourthly thou must procure by al meanes possible to cherish & intertaine thy deuotion and godly purposes with other good gifts whatsoeuer thou mightest hapily receaue in the time of praier. And this shalt thou doe by indeauouring to go as collected & gathered in the day time as thou maist, calling many times to mind what thou didst lately meditate & receaue,

especially when thou hearest the clock to strike, or otherwise as thou canst.

9. Now if on the other side it should so fall out, that thou shouldest be disquieted with diuers forraine thoughtes (as it often hapneth) and thereby shouldest remaine without any deuotion or tast in thy prayer, yet oughtest thou not for all this to giue ouer thine exercise, vntil thy time be fully finished, sith many times yea most commonly it falleth so out, that a man findeth himselfe cold, and without tast in the beginning, and afterwardes through perseuerance in his prayer getteth heat, and findeth good deuotion. Yea, when it might so chaunce, as thou shouldest not find any tast or sauour at all during the whole time of thy prayer: neither yet ought this to dismay thee, but rather thou shouldst belieue assuredly, that such is our Lord his good pleasure at that time, therby to try & exercise thy patience thy loyalty, and perseuerance: like as he dealt with the woman of *Cananea*, whom albeit he seemed at the first to make none accompt of, yet did he afterwardes most abundantly comfort her, honour her,

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and graunt her, her desire Wel therefore maist thou assure thy self, that looke how much more patiently thou bearest this drouth and barrennes of thy soule: so much more fruits shal thy soule haue accumulated and heaped vp. Thinke moreouer that albeit thou hast not found that deuotion and attention which thou wishedst for; yet hath our Lord shewed himself fauorable vnto thee in suffering thee to remain so long time in his presence, and so no doubt but the time spent in this manner is much more fruitfully imployed, then in such other works as might seeme farre more meritorious vnto thee: & if thou find no deuotion at onetime, wel maist thou hope in Gods mercy that another time it shal please him to comfort thee so plentifully, that thy former wants shall thereby be more then sufficiently rewarded. And beleue this vndoubtedly, that how much the more thou shalt perseuer in this exercise: so much the more profit and pleasure shalt thou find thereby, besides other marueilous giftes which are not knowne nor perceaued at the first.

10. Neuerthelesse, for that by rea-

son of this desire (being common and naturall to euery one to couet a tast and deuotion in their praiers) diuers are wont in seeking to wrest it out by violence, they do therein greatly amisse, as by that means both oppressing their vnderstanding, and dulling their affect and will.

II. Fiftly, it is meete to aduertise thee herein, that in the passages of the passion, or any other holy misteries which thou shalt meditate vpon, thou content thy selfe with a simple and quiet speculation of such pointes as thou thinkest of, and with that affection and tast that God shall vouchsafe to bestow, vpon thee: without forcing thine vnderstanding or imagination to speculate and apprehend things more plainly, nor thy will to feele & tast the same, by wringing out affections and teares with violence. For these immoderate excesses both of the one and the other side, are wont rather to hinder then help deuotion, hurting the brain with that inordinate intention: & when this violence of the part affectiue is once past, the will remaineth then more colde and more deuoid of tast. Thou oughtest

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therefore to make thy meditation with quietnes and repose, waiting with patient silence what our Lord shal worke in thee, and holding thy self contented therewith, as is a foresaid.

12. And (to aduertise thee in euery thing) thou must vnderstand that if thou finde paine and disquietnes in kneeling (for so oughtest thou to dispose thy selfe in the beginning) thou maist rise vp, and stand, sit, or walke, as thou shalt thinke it most meet for obteyning that quietnes & serenity of mind, which is needfull in this exercise.

MEDI-

MEDITATIONS
TO BE MADE ON
EVENINGS

or on the new weeke.

CHAP. IX.

I O THE end that such as be better instructed, and haue more opportunity and leisure to giue themselues to prayer, and haue more large scope & ample matter to exercise themselues in, I haue thought good to annex here other meditations which may be vsed on eueninges, supposing thou meanest to refresh thy soule every day, morning, and euening, like as thy body euery day doth not want those two refections. As for others which are busied, and cannot intend to take this refection & exercise euery day so oft, these may on one weeke vse one part of these meditations, and on another weeke the other. Neuerthelesse, such as I now purpose to intreat

of

of, be most fit for nouices and young beginners, wherein they ought certain weeks to exercise themselves before they proceed on further to the meditations of the Passion of our Lord and Saviour: for that true contrition of our sinnes, knowledge of our selues, and the feare and reuerence of God (which are learned out of these meditations) help greatly for proceeding afterwards with more profit to the meditations of the Passion.

2. Hauing therefore certaine houres allotted to these present meditations, whether it be in the morning or at euening, & obseruing the forsaide aduertisements, such as shall serue most fitly for this purpose, thou maist thou meditate according to the method following.

M V N D A Y.

ON Munday let thy meditatioⁿ be of all thy sinns which thou hast comitted during thy whole life, and this shalt thou do in manner following. Standing in the place of meditation with great lowlines and shame, fixing thine eyes vpon

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the ground & bowing downe thy head , like a theefe that should stand before a Iudge which had takē him with the manner : thus shalt thou beginne to weigh with bitternes of thy soule , all thy yeares and time mispent , wherein thou hast cōmitted so many and monstrous crimes , which thou maist reduce to memory , by running ouer the ten commaundementes , the deadly sinnes , the senses , powers , & all the parts of thy body , by euery one wherof thou maist find thy selfe guilty of innumerable offences committed against that God , whom thou so greatly oughtest to haue dread and reuerenced for his maiesty , and infinite power , and so singulerly loued for the great and continuall benefits which he hath bestowed vpon thee.

2. Secondly, thinke how greatly this Lord thy God detesteth sinne , seeing he hath so rigorously punished it from the beginning of the world , with the waters of that vniuersall floud , with fire from heauen , wherewith he punished that horrible vice of those fiue Cittyes , besides other his dreadfull scourges wherewith he

hath

hath many tymes chastised the world for the sinne of man, and lastly for our sinnes he vouchsafed himselfe to dy, that by this meanes they might be punnished sufficiently.

3. Thirdly consider, how with e- uery mortall syn, thou hast done as much as in thee lay to crucify him againe.

4. Out of these considerations thou maist easily learne the enormity of thine offences, how intollerable thy ingrati- tude hath bene, and how great torments thou hast deserued, and yet deseruest to suffer. Our first Father *Adam* did eat but of one only tree contrary to Gods com- maundement, & full well do we know how seuerely his sinne hath ben punished both in him and vs, what punishment then deserueth he that hath transgressed so many commaundements, and that so many times?

5. Hereby maist thou vnderstand the infinite clemency of God towards thee, seing he might so many times, and so iustly haue throwne thee downe head- long into hell, as he hath done others, and yet hath not done so to thee, but forborne

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thee , and preſerued thee from ſundry & manifold dangers , eſpecially from the diuels : (whoſe wil thou fulfilledſt in ſinning) and both would and could haue halied thee downe to hell , had not his mighty hand defended thee . Finally he hath giuen thee many good inſpirations , and inuited thee to pennance , beſides many more great benefits beſtowed vpon thee , which no father would haue beſtowed vpon his tenderly beloued ſonne .

6. Being then ſtirred vp with ſuch like conſiderations , and moued with cōpunction , reputing thy ſelf a moſt abhominable caytiſſe , proſtrate thy ſelfe (filled with ſhame and confuſion) at our Sauours feet , as did that publicke ſinner the bleſſed *Magdalene* , and with great ſorrow and humility pray him to pardon thee thoſe infinite ſinnes and abominations , which thou haſt committed , purpoſing fully for the time paſt to do pennance , and to lead a new life in time to come .

7. And here note , that when thou calleſt to mind thy former ſinnes , it ſhall not be needfull nor conuenient to ſtand vpon ſuch particularities as might pro-

cure alteration in thy flesh, (which often happeneth in carnall sinnes) but generally to consider, how oft thou hast committed these carnalities and beastlines, through thy whole life, being sorrowfull for them in generall, without staying to discoure any particuler manner or circumstance in such crimes, for therby do commonly ensue very dangerous alterations.

TUESDAY.

ON Tuesday meditate thy present faultes, and such wicked inclinatiōs as thou now findest in thee, which daily cause thee to commit diuers disorders: and weigh withall the manifold miseries wherunto this present life is subiect, that thus, what by the former meditation, knowing thy life past to be full of sinne, and seing the sundry defects wherewith thou art presently defiled, thou maist humble thy self, and endeavour to amend such faults as thou findest in thee and withall begin to hate this life so full of calamities and dangers: wherin for the better and more orderly proceeding, consider these three points following.

1. Examine first the sundry imperfections which thou presently findest in thee: how first, thou lackst purity of intention in most of thy actions, doing them for the world, or for some worldly interest, where in deed thou oughtest of duty to do the purely for God. Thou maist also find thine inclinations to be disordered, being wholly addicted to the vaine and transitory things of this world: The like disorder shalt thou vnderstand to be in all thy senses, thoughts, words, & works, seeing there is no true vertue to be found in thee, which by the examination thereof thou shalt well perceave: as for example, if thou consider the vertue of charity, thou shalt easily see thou lackest it: in like manner the vertues of humility, patience, chastity, temperance, and the rest: about the which thou maist discusse particularly, how oft thou vnest to offend in euery one, falling into such vices as be contrary to the said vertues.

2. Secondly, consider how smally thou hast profited since it pleased God to help thee with his grace, and to giue thee these good desires, and purposes to amend

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thy life, and how many times thou hast left such workes vndone, as thou purposedst to doe, and how often thou hast fallen in relapse of thy former follies, which thou determinedst neuer to haue done. Thinke withall how much better others haue gouerned them selues in this time, and profited more in vertue the thou hast done: and heere oughtest thou to purpose firmly to imitate them, and so to seeke new remedies and meanes of amendment, humbly crauing grace of God to execute the same.

3. Thirdly, consider what small affection thou oughtest to beare towards this wicked world, and present life, fraught full of such paines and miferies, & wherein no true satiety or contentation is to be found: yea (that which is worst of all) wherein are so infinit occasions to offend that soueraigne Lord, who so worthily deserueth to be honoured, loued, and seru-
ued.

WEDNESDAY.

ON Wenseday thy meditation shall be of death, this being a very profita-

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ble thing to eschew sinne. And this must thou meditate euen as though that houre were now arriued. Imagining therefore it is so, and how thou art now come to that later time of so great feare and griefe, discourse vpon these articles following.

1. First, how in that houre there is a separation to be made betwixt the soule & body, by meanes wherof, the soule shall not only be separated from the body, but also from all other things which it loued in this life, and how thou must needs leaue here behind thee, wife, riches, kinsfolkes, and all thy other deare friendes, with euery other thing be it neuer so well beloued; neither shalt thou carry any thing away with thee, but only the good and euill workes which thou hast done in this world.

2. Consider secondly, what we suffer in this separation of our soules and bodies, the agonies, temptations, and fights, the vision of diuels, which in hidious shew appeare vnto vs, the perills that compass the soule on euery side, the anxiety she receaueth, imagining what shall become both of it selfe, and of the body.

3. Thirdly

3. Thirdly thinke, how thy soule thus parting from the body with ineffable grieve, the body shall then be buried, and yeeld food to wormes; neither shall any one iote of all thy riches rest with it, but only that poore peece of cloth wherein it shalbe wrapped, and that small circuit of earth wherein it is interred. Now the soule, it shalbe presented before Christ the dreadfull Iudge, to whome it shall yeeld a most strict accompt of all her life, and shall receaue according to her deserts an euerlasting doome. Weigh well here what the soule shall feelee, whiles it wayteth for this doome, not wotting on which side she shall be sent.

4. Out of these Considerations may these right profitable lessons be picked, to wit, how small trust and confidence we ought to haue in this life, wherein death may euery day and houre assaile vs: as also to riches, kinssfolkes, and friends, who can not any waies help vs at that tyme, yea, all abandon and forsake vs: and on the other side, what contentation we should then receaue by hauing liued well, and gayned certaine faithfull friendes, who

might in that houre help vs. See therfore thou indeauour thy selfe now to doe that which thou wouldest in that houre haue done, and seeke to please those true friends in deed which are, Iesus Christ, his holy Virgin Mother, the Saints and blessed Angells, that they may succour thee in that houre of so great perill.

T H U R S D A Y.

ON Thursday thy meditation shall be of the last day of iudgemēt, which according to our beliefe we certainly expect, and shall come without faile, yea, perhaps in thy dayes: concerning the which thou shalt meditate these three poyntes.

1. First, how terrible and dreadfull a day that shall be, aswell by reason of the signes that shal go before it in the Sunne, the Sea, and other creatures, together with the overthrow of the whole world: as also through that most dreadfull sound of the trumpet, whereby all shall in one moment be raysed vp to life.

2. Secondly, consider the beautie

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wherin the elect shall rise, & the vgglines of the reprobate: againe, the most strait accōpt, which they shall yield to Christ of all the wordes, workes, and thoughts of their whole life, and what ytter shame and confusion the wicked shall suffer before all the Angels and men.

3. Thirdly, thinke how highly the good shall be fauoured and honored, before al that vniuersal assemblie: and what the reprobate shall feelee seing Christ in such power and maiestie: who with an irefull countenance shall looke vpon the, and with that finall doome, throw them downe into euerlasting tormentes.

4. Out of these points debated at leisure, and in more particularity, thou maist gather this profitable lesson, that (to auoide the shame and confusion of that day, when euery ones sinnes shalbe discovered) there is no better remedie, then to vnfold them now to thy ghostly Father by confession, and to doe penance for the same. Weigh withall, that if men doe here trauaile so much to obtaine temporall promotion and wealth, and so greatly force them selues to fly the daungers

and disgraces of this life ; what oughtest thou to doe to be made partaker of that soueraigne dignity & inspeakable riches, which the elect shall enioy eternally ? And what paines oughtest thou to refuse for the auoyding of that supreme cōtempt and incomparable tormentes, wherein the damned shall sorrow euerlastingly ?

FRIDAY.

ON Friday let thy meditatioⁿ be of the paines of hell, that by this, as well as by the former meditations, both the feare of God, and detestation of sinne may increase in thy soule . For the meditating whereof it shalbe conuenient that thou frame in thy imagination some horrible place, as might be an infernall pit or dungeon without any bottome, darke and full of fire, wherinto the damned soules shall be throwne hedlong downe . And that thou maist meditate this the better consider these pointes following .

i. First, the terrible tormentes which the wicked shall suffer in that place of hor-
rour amongst all the diuels, which sur-

pasſe all other paines and tormentes that in this world may be poſſibly imagined, and after the reſurrection, they ſhall both in body and ſoule, in all their powers, partes and ſenſes, ſuffer more exceſſiue paines then the tongue of man may any waies expreſſe. For like as the wicked haue offended God with all their partes, powers, and ſenſes, and haue imployed them all as instruments to commit ſinne: euen ſo ſhall Gods diuine iuſtice ordaine, that in all the ſelfe ſame partes, powers, and ſenſes they ſuffer ſorrow and torment, that thereby may that which is written be fulfilled; How much he glorified himſelfe, and was in delicacyes, ſo much giue him tormentes and lamentation.

2. Secondly, thinke how beſides theſe ſenſible tormentes, which they are to ſuffer, that which ſhall moſt of all afflict them, and cauſe an exceſſiue ſorrow, is the diſpaire they ſhall haue being aſſured that in all eternity they ſhall neuer ſee God: and this is called *the paine of damage*, that is, of the loſſe of the ſight of God. And as they ſhall alwaies call to mind the infinit good which they loſt through their franticke

folly, and know there is no remedy now to recover it; this shall plunge them into the pit of inspeakable torments, making them to raue and rage against God, themselves, and every other creature euerslastingly.

3. Thirdly, consider the eternitie of these paines which if a man could profoundly ponder, there is no one thing that frighteth more: sith the wicked shall continue in those torments more yeares then there be droppe of water in the sea, or seeds of sand on earth, or any other number that may be possibly imagined: yea, when they haue suffered all the millions of years that may be added thereunto, then shall they beginne a new to suffer, as though nothing had been past, and finally these their torments shall neuer haue any one minute of relaxation.

4. Hence maist thou gather this fruitfull note, that if so be thou wert now in these tormets which often times through thy sinns thou hast deserued, what wouldest thou do to come out of them? Think, how any other paine whatsoever, would seeme pleasant vnto thee, and what pen-

nance soeuer were inioyned thee, thou wouldest right willingly performe it. Do therefore somewhat now, of that thou wouldest then doe to escape these so great torments and calamities.

S A T U R D A Y.

ON Saturday thy meditation shall be of the happines which the elect inioy in celestiaall glory, wherupon consider these three pointes.

1. First the greatnes, beauty, and riches of that renowned region, where God doth shew himselfe in glorious maiesty to his Angels, and holy Saintes: to the pleasantnes and beauty wherof, not all the beautifull and pleasant things that we either see or can heere imagine, in any wise to be compared.

2. Secondly, ponder what a comfort and sweet delight it shall be, to be in that blessed society of so many Angels, Saintes, Apostles, Martyrs, Confessors, Virgins, all of them being so bright and beautifull. What shall it be to see the sacred humanity of Christ, and of his blessed Mother?

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How shal a man be rauished with the hearing of the sweet harmony and melodious musicke that shall be there, and to enioy so sweete a conuersation euerlastingly.

3. Thirdly, Consider how yet besides these, there shal be another glory much more excellent, and surpassing all humane capacitie: which shall be, to see God face to face, wherein consisteth our essentiall beatitude. For that all other things, whatsoeuer may be imagined, be but accidental glorye: which being so exceeding great & incomparable, what shall the essential be? Finally, think how there shall be the full accomplishment & heape of all goodnes, without intermedling of any euill, like as in hell shall all euill be without mixture of any goodnes. The Prophet *Jeremy* saith, how on a time he saw at the Temple gates two panyers of figgs, the one of good figges, and singuler good, the other so naughty that they could not be eaten, thy were so naught. These two panniers do prefigure the oddes of these two rewardes so farre different, which God shall giue to the chosen, and to the reprobate. The reward that is pre-

pared for the elect, shall be so great, that (as the Apostle sayth) Neyther eye hath seene, nor eare hath heard, nor mans hart & vnderstanding can imagine it: and the punishment of the reprobate shall be so excessive, that no tongue can possibly expresse it.

4. Thinke now (good Brother) how that one of these two lottes must needs light vpon thee. For either shalt thou possesse that euerlasting felicitie, which doth imbrace & conteyne in it al good things, all riches all satiety, and more then may be either imagined or desired; or els shalt thou become thrall to that bottomlesse pitt of all miseries, griefes, and inspeakeable tormentes, and both the one and the other shall endure euerlastingly. Consider therefore what thou oughtest to do and suffer to gaine so incomparable a blisse, and to eschew so extreame a misery, if men vse here to toile so greatly for the getting of some temporall pleasure or promotion or for the auoyding of some smal sorrow and shame. yea be it for neuer so small a time.

SUNDAY.

ON Sunday thy meditation shall be of the benefits that God hath most bountifully bestowed vpon thee, to the end the knowledge therof may giue thee occasion to yield him thanks, and to be more gratefull towards him. For the better doing wherof, consider these three pointes following.

1. First, the generall benefits which thou hast receaued, which are these: the benefit of creation, how God hath created thee of nothing, and giuen thee the essence and being which thou hast, farre passing that of other creatures.

2. Consider the dignity of thy soule framed to his owne likenes & similitude, and the body, which thou hast receaued, compact with such variety & comelines of members, and senses, wherby is well declared the greatnes, power and wisdom of the maker. And this benefit maist thou well vnderstand how great it is, by that thou wouldest esteeme thy selfe so much behoulden to one that could but re-

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store or heale one of thine eyes, or any other member which thou lackedst.

3. The benefit of preservation: how euery moment he preserueth and keepeth thee, which if he did not, thou shouldest forthwith returne to that nothing wherof thou wert first made: & this is as much as if he did creat thee anew. Besides, for thy preseruatiō he hath made all the other creatures that be in the vniuersall world, wherof some be to nourish thee, some to cloath thee, others to yeald honest delight and recreation to all thy senses, others to cure thy griefes and maladies; and finally all the creatures which thou seest vnder the cope of heauen, yea heauen it selfe also shalt thou find, how God hath created it for some vse and seruice of thine. Weigh now well, if thou wouldest thinke thy selfe so greatly bound to one that had bestowed some ieuell or other gracious gift vpon thee, how much more art thou to repute thy selfe bound & indebted to him that hath heaped so many giftes together vpon thee, and that without any mite of thine owne merit.

4. Think afterwards of the benefit of Redemption

demption, which containeth in it all the things which thy sweet Sauiour did and suffered for paying of thy ransome. First, how he descended from heauen to earth for thee, and being borne, was for thee laid in a maunger: for thee the eight day after his birth he began to shed his pretious blood: for thee he did all his life time endure so innumerable annoyances, paines, and persecutions, in going, sweating, preaching, fasting, watching, praying, and finally for thee he did suffer the most grievous and bitter torments, anguishes, and ignominious reproaches that may be possibly rehearsed, being obedient euen vntill the death of the Crosse. If thou ponder these things more particularly, they will yield matter inough to inflame thy hart with zeale, be it neuer so frozen, & prouoke thee to loue him, who hath so dearly loued thee, and with so great a price redeemed thee.

5. Secondly, call to mind the particular benefits which thou hast receaued, chiefly that of thy Vocation: how God through his great mercy hath called thee to his holy faith and baptisme, wherein he

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bestowed his graces and giftes vpon thee, wherof an infinite number of other nations neuer tasted. Thinke how many times thou hast lost this grace through thy sins, & yet God hath forborne & stayd for thy penance: yea, prouoked thee therto by many good inspirations, and after hath re- ceaued thee againe, and forgiven thee.

6. Consider also the remedies which he hath left vnto thee to recover, keep, & increase this grace & spirituall life: which are, the holy Sacraments, for the which he deserueth to be highly thāked, in that he hath vouchsafed to leave vs so great a treasure: but chiefly for that Sacrament of Sacraments, wherein he himselfe is contained, and when thou wilt, doth impart himselfe vnto thee for thy food and sustenance, which is a benefit and grace incomparable.

7. Thinke also, how many other particular benefits he hath done, and doth daily bestow vpon thee, geuing thee more temporall riches, more honour, more ability, more strength, more prosperity, then to others: recuring thine infirmities, deli- uering thee from many perils, relieuing

thy

thy necessities, with other innumerable and hidden benefits, wherof thou thy self art ignorant.

8. Thirdly consider, that if thou haddest receaued the foresaid benefits, or any one of them of what man soeuer, how intirely thou wouldest haue loued & thanked him, and how thou wouldest willingly haue drudged to do him any kind of seruice, and thought no paines great to haue shewed thy self gratefull towards him: how much more reason is it then that thou shew thy selfe such towards thy heavenly Lord and God, to whome for his great goodnes thou art more deeply indebted, and he more worthy to be beloued and serued. Do then that which *David* saith: Let thy soule blesse our Lord, & neuer forget his so manifold benefits. For if he see thee to be thankfull, hauing his benefits alwaies in mind, and yielding laud and prayes to the giuer, thou shalt euery day merit to receaue more reliefe, and new bounties of his most bountifull hand.

9. These be the meditations which thou maist make on euening, or on an

other

other weeke, obseruing alwaies in the beginning and end of euey one, what hath been fortold thee in the former Chapter.

OTHER
MEDITATIONS,
WHERIN SVCH AS
ARE BETTER LEARNED,
may at other times exercise them selues.

CERTAINE
*also for the more simple sort, wherein is treated of
the mysteries of the Rosary.*

CHAP. X.

FOR so much as this exercise of prayer is of so great profit, and that wherewith the spiritual life is as it were nourished and susteined: I haue thought good thus amply to intreat thereof, and will add somewhat more in this Chapter to that which hath bene said already, desiring to satisfie both the learned

& the ignorant, that isto say, both those that be more capable of this exercise, and such as haue not so great capacity: for the first sort wherof, the former meditations be most fit and fruitfull. Neuerthelesse, to the end they may haue more ample matter to meditate vpon they may on some weeks interpose the meditations of the life of Christ, which is deuided into three partes.

1. The first is of the incarnation of the Sonne of God: vntill his baptisme: wherein are conteyned, his Incarnation, Natiuity, circumcision, adoration of the three wysemen, Presentation in the Temple, flight into Egypt, retourning to Nazareth, & of the finding of our Sauour amongst the Doctors in the Temple, when the blessed Virgin had lost him. Of al the which mysteries S. Luke and S. Matthew write in the first Chapters of their Ghospells. A man may meditate likewise, what he did from twelue yeares yward vntill his baptisme, according to euery ones godly deuotion, for that we find nothing written therof in the holy Gospel.

2. The second part of Christ his life

beginneth at his baptisme, and continueth vntill his sacred Passion, wherein are comprehended his baptisme, fasting, temptation in the wildernes, his preachings, & many miracles he wrought vntil his last supper, wherof the history of euery one may be gathered out of the holy Ghospels.

3. The third part comprehendeth his last supper, his Passion, Resurrection, and Ascension, wherof I haue already intreated in the seauenth Chapter.

4. These meditations of the life and miracles of our Lord and Sauour Iesus Christ, may be fitly distributed and meditated in one or two weekes, by such as haue leysure, and learning, to gather the story out of the holy Ghospell, obseruing notwithstanding in all their meditations, the aduises and instructions aboue said, especially of gathering some fruitfull notes & doctrines for ther soules, out of these holy mysteries, and of governing themselves in the beginning and end of euery one, as is aforesaid.

5. And for so much as the deuotion of the Rosary is very laudable and grate.

full to our Lord & Sauour Iesus Christ, and to the blessed Virgin his mother, as hath bene sufficiently proued by the testimonies of many miracles, and that in this kind of deuotion mérell prayer may with great good and gaine of our soules be put in vre, I haue thought good herewithall to intreat of this exercise, that the simpler sort may with more commodity, and lesse labour find, if not all, yet the greater part of the foresaid meditations gathered here togeather: which both they may, and ought to thinke vpon, in saying of the Rosary, and therby reape likewise the benefit of such indulgences, as be graunted to those that in this wise do say the same.

6. First therefore it is to be noted, that the whole Rosary and Psalter of our blessed Lady is deuided into three fifties, wherof euery one conteineth fiftie *Aue Marias* and fise *Pater nosters*. Now whiles euery of these fifty *Aue Marias* are in saying, there be three seuerall sortes of misteries to be meditated. In the first fifty, the fise Ioyfull mysteries are to be thought vpon, which are so called, for that in them we contemplate fyue speciall Ioyes which our

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Blessed Lady had before her sonne our Sauiours resurrection . In the second, are meditated the fīue dolefull mysteries, so named of fyue speciall and notorious panges of sorrow which our Blessed Lady had, during the time of her Sonnes molt painfull passion . In the third, are the fyue glorious mysteries meditated, so termed of the fyue most glorious & pleasant Ioyes which our B. Lady had after her Sonne his most glorious Resurrection .

T H E F I V E I O T F V L L

Mysteries of the first fīsty, are these in manner following .

V H I L E S the first ten *Aue Maries*, and one *Paternoster* are in saying meditate the mystery of the Incarnation, how the blessed Virgin being deuoutly kneeling at prayers in her poore lodging: the Angell *Gabriel* came and greeted her with that celestīall ambassage . Meditate here vpon the speeches that passed betwixt her and the Angell, and the inspeakable vertue which our blessed Lady shewed in the receauing of this Embassage . First the

modesty and silence wherewith she gaue care to the message, without uttering any wordes her selfe, but most necessary: a right commendable vertue, especially in women. Secondly, that profound humility which caused her so seemely bashfulness, in hearing her owne prayses spoken of. Thirdly, that entyre affection and zeale she bare to chastity, wherof she first of all others had already made a vow, and that albeit so soueraigne a dignity were tendred vnto her, as to be the mother of God, yet would she be right wel assured, in no wise to distaine that Virginall purity, which she so singularly esteemed. Fourthly that perfect faith, which *S. Elizabeth* so highly commended in her, for hauing belieued such things as the Angell told and promised her, on the behalfe of our Lord, albeit they surpassed all mans reach and vnderstanding. And herby maist thou learne to credit the words & promises of God, seem they neuer so incredible to humane iudgment. Fifthly, that lowly obedience, wherewith in fine she resigned vp her selfe wholly into the handes of God, saying: *Ecce ancilla Domini &c.* behold the handmaid of

our lord, be it done vnto me according to thy word. Wherby thou must learne to do the like, that is, to be obedient and resigned in euery thing howsoeuer it shall please God to dispose of thee.

2. In the second ten *Aue Maries* and *Pater noster* meditate the second ioyful mystery, which is the visitation of *S. Elizabeth*: how the most holy Virgin knowing by the Angels words, that her cosin was conceaued with child, went in humble wise to visit her, whom after she had louingly saluted, *Elizabeth* was forthwith replenished with the Holy Ghost, & with inspeakable ioyes as well appeared by the wordes which she spake vnto her. In this worke our blessed Lady giueth thee example, that looke how much thou feelest thy selfe more enriched with Gods good giftes and fauourable graces, so much art thou bound, to shew thy selfe more lowly and charitable towards thy neighbours, for whose sakes, and not thine owne only priuate benefite, thou hast receaued them. And that in such like workes of charity, thou do them with seruour and diligence, as the most sacred Virgin did herein towards *S. El-*

zabeth. Consider also of what great vertue and efficacy the voyce of this great Lady the Virgins salutation was, seeing *S. Elizabeth* confessed, how presently after she had once heard her speake, she forthwith felt in her selfe such strange matters, and wōderfull alterations. Thou oughtest therefore to be very carefull in oft seruing and saluting her that thou maiest therby deserue to be comforted and holpen by her puissant speach and praier. Learne withall when thou hearest thy selfe praysed, or art priuy of any good part that is in thee, to attribute all to God, and to giue him thanks for all, as heere our Blessed Lady did in her deuout Canticle of *Magnificat* &c. My soule doth magnifie our Lord.

3. In the thirteenth *Aue Maries*, meditate the third mystery, which is of the Natiuity and birth of Christ. Wherin thinke first, how *Cesar Augustus* hauing caused proclamations to be made for euery one to enrole their names in such chiefe Citties wherunto they belonged, the most sacred Virgin (the mirrour of all humility) being ready to obey this Decree, went from *Nazareth* to *Bethleem* in so cold a season, and

with

with so great paine as her great pouertie must needs constraîne and force her. Note heere, with how rigorous austerity the Sonne of God, whome she bare in her wombe, would before his birth performe obedience, and haue his mother to do the same, were it neuer so painefull to her, that thou shouldest therby learne of them to be humble and obedient in all seasons, and occasions whatsoeuer. Secondly contemplate, in what extreme pouerty the King of all Kings vouchsafed to be borne, and bound vp in poore swadling-clouts, and laid in a cribbe of brute beasts. Weigh withall, that loue and lowly reuerence wherewith his Blessed Mother adored him as *Ioseph* also, and the Angels did, who with exceding gladnes, & sweet heavenly harmony, denounced this his birth to the poore shepherds. Meruailous examples maist thou find in all this discourse, of humility, pouerty, austerity, mortification, patience; and aboue all, of infinite charity which caused this heauely yong Babe to beginne to suffer such annoyés in his so tender age. Indeaouour thou likewise to imitate the poore shepherds, in their po-

uerty, simplicity, and watchfulnes, if thou desire to be visited by the Angels, & made partaker of these diuine mysteries, as they were.

4. In the fourth ten *Aue Maries*, meditate the fourth ioyfull mystery, which is of the Presentation: how forty dayes being now expired during which time our Blessed Lady the Virgin had continued in *Bethleem* in so great penury and manifold distresses, she then departed to *Ierusalem*, there to present her Sonne in the Temple. Consider here likewise the ioy wherewith *Simeon* adored him, and imbraced him in his armes; as also the other things which he then foretold and prophecied of him. Whereout note this lesson, to be diligent in presenting thy selfe oftentimes in the Temple, and to behaue thy selfe there with reuerence and attention, that by so doing, thou maist learne to know & loue Christ better by such thinges as are there intreated and publikely spoken of him. Consider also that sweet Canticle of *Nunc dimittis*, &c. Lord, thou lettest now thy seruant depart in peace &c. which sheweth plainly the seruent and zealous spirit

of that old Father, Saint *Simcon*, and the great consolation he then receaued: and thinke, how such as be of his partes, and qualities, to wit, iust and vertuous, and that desire the safegard of their soules, shall merit to be made partakers of the like fauours and celestiaall graces.

5. In the fift ten *Aue Maries*, meditate the fift ioifull myserie, which is, of the ioy which our Blessed Lady had, when hauing lost her sonne she found him againe amongst the Doctours in the Temple. Meditate here the sorrow and painful diligēce, wherwith both the most sacred Virgin, and her holy husband *Ioseph* wandered vp & downe, seeking him amongst his kinred and acquaintance; and after seing they could by no meanes find him there, how thy traueyled back againe to *Ierusalem*, not resting, till they found him in the Temple amongst the Doctours. Think now, what ineffable ioy that Virginall hart was seased with, hauing thus found out her treasure: with what entire affection she receaued him to her, and how carefully she tooke heed of losing him any more. Out of this thou maist

learne

learne first, to seeke this selfe same Lord, with like paines and diligence, when thy soule hath lost him, and thinke not to find him amongst kindred and acquaintance, to witt, amongst the follies and fond delights of flesh and blood, but rather in renouncing and mortifying of the same: and finally, thou shalt find him in the Temple, in the midst of Doctours, that is to say, harkening deuoutly to Gods word, and frequenting oftson the Blessed Sacraments of Confession, and Communion. Learne likewise, after thou hast once found him by meanes of these most holy exercises, to keep him with all carefull custody, that thou loose him not againe.

This order must thou likewise keepe in saying the *Aue Maries* and *Pater nosters* of the other two fifties following.

T H E D O L O R O V S

Misteries of the second fifty be these.

TH E first is of our Lordes prayer in the garden: wherein meditate, how the Redeemer of the world approaching

neere to his death, and feeling himselfe assailed with gricuous afflictions fel down to his prayers, saying these wordes: My father, if it be possible, let this cup passe from me: howbeit, not my will, but thy will be done. And thus he praied three seuerall times vntill the Angell came & comforted him. Whence thou maist learne this lesson, how in all thine afflictions thou oughtest to make thy refuge to feruent prayer for thy remedy: repeating the selfe same wordes which our Sauour spake & perseuering in thy prayer without fainting: for no doubt, but God at length wil heare thee, when he shall deeme it most expedient and necessary for thy wellfare.

2. The second dolorous mystery is of the whipping of our Lord. Meditate here the barbarous cruelty, wherwith he was straitly tied to the piller, and there most cruelly whipped and wounded euen from top to toe; he suffering all their villanous outrages in mild manner like an innocent Lambe. VVhence, learne thou, not to whip him any more with thy sinns and patiently to abide such chastisements

and afflictions as God shall lay vpon thee.

3. The third dolorous mystery, is of the crowning of Christ: wherin meditate the sharp thorns wherewith he was crowned, and his sacred head torne and pierced, the scornfull manner likewise wherewith they dissemblingly adored him, smiting him afterwards with the reed which they had giuen him before in his hâdes. Learn herby to detest thy pride and haughtines, which caused this his cruell crowning: and with greater, both outward and inward reuerence to adore him, least perhaps thou be like to those which scorned him after this dissembling manner.

4. The fourth dolorous mystery is, how our Sauour being now adiudged to dye, carried the Crosse on his owne back, to the place of execution. VVhere, note the greuous paine and shamefull reproach wherewith he bore the same, to be crucified thereon, as also the inspeakable griefes his mother and the other deuout women felt, seeing him thus feloniously martyred, and forget not the wordes which he then spake vnto them: hence gather out this do-

ctrine, that no remedy but as Christ himselfe laid, thou must needs carry thy crosse to follow him, that is to say, thou must patiently abide the paines and persecutions which in this life shall befall vnto thee.

5. The first dolorous mystery is, of the crucifying of Christ, wherein meditate those most bitter torments he felt, whiles they nayled him on the Rood, and afterwards lifted him vp thereon: the paines he likewise suffered in euery part of his body, and all his senses: remember also the words which he spake thus hanging on the Rood. Gather heere this lesson, how to be Christes seruāt, thou must crucify thine owne flesh with all thy vices and concupiscences, and comfort thyself in all thy woes and griefes, beholding what Christ hath on the Rood in this wise suffered for thy sake.

THE THIRD ROSART OR
fifty, is of the glorious mysteries, wherof.

THE first is of Christs Resurrection
wherin meditate the beautie, glory,
and

and maicltly wherin he rose vp, and how he appeared afterwards to his Blessed mother, to good *Mary Magdalene*, with other the deuout women, as also to his Disciples. Ponder well here in what glory and ioye we hope one day to arise againe after our death, wherunto we must by the toiles and troubles of this life attayne as Christ himself did by the paynes of his Crosse and bitter passion.

2. The second glorious Mysterie is of our Lord and Sauour his Ascension. Contemplate heere, how the fortieth day after his Resurrection, he lastly of all appeared vnto his disciples, being set at table, and commaunded them to go vp to mount *Oliuet*: where, after he had taken his leaue and louing farewell of his Blessed mother and his disciples he mounted vp with great glory & triumph into heauen, accompanied with legions of Angels, and such Saintes, as he had before deliuered out of *Limbo*. Take out heere this lesson, that who so humbleth him selfe most in this life, shall afterwards be most exalted in the other as we see in this example of our Lord

and

Lord and Sauour Iesus Christ. If any shal desire more ample discourse and consideration of these two glorious mysteries, and of the five dolorous aforesaid, let them read the seuenth Chapter aboue, where they are more largely amplified, and in that respect be here more briefly spokē of, my meaning being in this place to serue their turnes chiefly, that haue lesse capacity and leisure to vse this exercise of meditation.

3. The third glorious mystery is of the comming downe of the holy Ghost vpon the disciples. Wherin meditate, how both they and the other holy women that loued Christ being all togeather with his Blessed Mother in the dining chamber at prayer, the holy Ghost came downe in fiery tongues, and wonderfully reioysed and comforted them all, ministring to them great strength to go and preach abroad, as wel appeared both by the notable courage and meruailous efficacy, wherwith they preached publickly without any feare, as also by the multitude of people which were therby forthwith conuerted, Whēce gather this note, that to receaue the holy

Ghoſt, thou muſt be in perfect peace and charity towards all men, and withall attend diligently to deuout and ſeruent prayer. Note furthermore, that then ſhalt thou be ſtrong inough to hazard thy ſelfe in any perrill for Chriſtes cauſe, and thy ſpeeches and ſpirit ſhalbe then of force and ſtirre vp & inflame the froze hartes of others, where thine own ſhal firſt be perfectly enkindled with this heauenly fire, which the Apoſtles receaued as this day.

4. The fourth glorious myſterie is of the Aſſumption of our Bleſſed Lady. Meditate here, how the Apoſtles being now departed to preach round about the world the Bleſſed Virgin our Lady remayned ſtil in *Hiernſalem*, ſpending her tyme in contemplation, and in deuout and often viſiting of thoſe holy places, wherein her ſacred ſonne had earſt wrote the myſteryes of our redemption. And being thus occupied, well may we belieue that by continuall ſuite of prayers ſhe required to be drawn out of this life, and conducted thither where ſhe might ſe her moſt ſweet Sonne. Who after certaine yeares condeſcending to this her ſuite and humble pe-

tion, came him selfe downe accompanied with troupes of holy Angels, and rooke with him this most happy soule, carrying it into heauen with great ioy & inestimable exultation. Marke heere what a commendable and very fruitefull exercise it shall be for thee, in mind oftē to visit these places, where this redemption of ours was wrought, meditating deuotely the mysteries therof, as we may right well suppose the most holy Virgin did. Note moreouer, how in this life (being a vale of toiles and teares) thou oughtest to passe the time as in an exile, sighing, sorrowing, and desiring to be conducted vp to that heauenly region, where the true life is, in company of that most happy mother, and of her dearly beloued Sonne. Hereby maiest thou likewise vnderstand, how greatly this Lord and so- ueraigne Monarch is to be loued and obeyed, who both can and will so highly reward and fauour those that serue and loue him faithfully, as here thou doest meditate he hath donne towards his most louing mother.

5. The fifth glorious mysterie is of

the crowning of our Blessed Lady: Wherein meditate, how after her assumption (according as we right holily do believe) that most blessed soule associated with millions of holy Angells, came downe to vnite it selfe to her Virginall body: which being raised vp, became most beautifull, bright, immortall, and impassible, and so with incomparable glory and honour was she crowned of the most sacred Trinity, and placed in a most pretious throne aboue all the Angels, on the right hand of her intirely beloued Sonne. Here maist thou call to mind, that albeit in this life thy body be punnished with pennance, disciplines, and other mortifications, yet shal it afterwarde rise vp immortall, impassible, glistering, & beautifull, like as here thou doest cōtemplate the virginall body of our blessed Lady to haue done. Marke heere like wise, of what efficacy the prayers of this most soueraign Lady are, being thus highly exalted and beloued of God, & therefore oughtest thou to labour all thou canst to be reuerent and deuout towards her, that by so doing, it may please her to fauour and helpe thee in thy needs.

6. In this wise is the whole Rosary to be said at least once euery weeke, & both these and other profitable lessons to be picked out, as God shall vouchsafe by meanes of thy deuotion to suggest vnto thee.

7. There may also be another exercise framed of the Rosary, out of which the simpler sort may likewise reape good fruite: as to set the picture of Christ before their eyes, and to euery part where he suffered any torment or grieffe, there to say a *Pater noster* or *Aue Maria* contemplating the whiles of that grieffe. In like manner maist thou do before the picture of our blessed Lady, calling to mind the ioyes or sorrowes which she suffered, either in seing, hearing, or touching her sonne, as well in all his life time, as in his passion and painfull deathe. Otherwhiles also thou maist offer vp an *Aue Mary* or *Pater noster*, thinking of the Angells and holy Saintes of both sex, especially those to whome thou hast most deuotion, recommending thy selfe to their prayers & intercessions, and thus maist thou with great ease purchase manifold graces of our Lord and Saviour.

CERTAINE
REMEDIES FOR
SVCH, AS COULD

*not perhaps find saunour or deuotion in the
former meditations.*

CHAP. II.



Vnderstanding well (as I haue already saied) what great good this exercise of prayer doth purchase vnto our soules, I haue in this respect beene more willing to extend my selfe a litle the further in intreating thereof. And for the same cause haue thought good likewise in this Chapter to annex certaine remedies to relieue thee at such time as thou shouldest find thy selfe barren in deuotion, and without any tast in the foresaid meditations.

1. First therfore it is requisite thou haue this in mind, how one of the principall meanes and helps for thee,

both

both in this life to liue vertuously, and in the other to enioy God euerlastingly, is this exercise of prayer, and therefore what paines and care soeuer it behoued thee to take for the gayning of so great a iewell, ought in no wise to seeme grieuous & irksome to thee: yea propounding this so rich a recompence before thine eyes, thou oughtest with all possible endeavour to remove such impediments, as might any waies hinder the due performing of this exercise. Thou oughtest therefore to take heed of distracting thy mind in diuers vaine thoughts of spending the time in profane & vnprofitable conuersations, of disordinate affectiōs, of excessiue passions of thy soul, as of anger, heauines, too much laughing, and reioysing in wordly matters, and of too inordinate a care in thy temporall affaires.

These and such other like things whereby the repose and serenitie of thy soule may be troubled and taken away, are in any wise, so much as may be, to be auoided. Neither behoueth it onely to haue this watchfulness ouer thy hart and internall powers, but also to vse the like, thou-

ching thy outward senses, which are the doores wherby these distractions enter into thy hart: as might be, to haue a curious eye, to listen after nouelties and impertinent matters, to vse ouer much talke: and euery other thing whatsoeuer experience teacheth thee to breed distraction. No doubt therefore, but solitarines would in this case be a soueraigne helpe to such as might conueniently enioy the same. For by it, are all occasions of distracting the senses clene cut off, and therby a man may with more facility, eleuate his mind vp to God and stand more watchfully vpon his gart: whereupon this saying hath byn worthely of long time vsed, that a contemplatiue man ought to be deafe, blind, and dombe: that by this meanes wanting occasions to distract his mind in outward thinges, he might alwaies be collected and attentiuie inwardly in godly cogitations.

It shall profite likewise to procure deuotion, and eleuation of mind vp to God, to vse abstinence, fasting, and other corporall chastisements moderately applyed. For like as these proceed of deuotion, so

do they maintaine and increase deuotion. Purity of conscience is also very necessary for obtaining this deuotion, the which ought not only to be kept vndistained with any mortall sinne, but also free from veniall, so much as may be: for these do enfeeble the seruour of charity, which is the mother of deuotion. It behoueth therefore, if thou couet to find a sweetnes and sauour in thy prayers, to shūne all kind of sinne, and such imperfections, as may cause remorse of consciēce: as also to shake of scruples, and all superfluous remorse, the which, like priuy thornes lye pricking and wounding the soule, and will not suffer it to enioy any quiet rest or fruitfull sauour in deuotion.

2. The second remedy which cōcerning this matter of meditatiō, by diuers good and vertuous men proued to be very profitable, is, for a man to straine himselfe to walke continually in the presence and sight of Gods diuine Maiesty, supposing (as most true it is) that we alwaies stand before his eyes, he beholding euery houre and momēt what we do speake, or think, and keeping with euery one a particuler

account of euery thing . Seeing therefore, God euermore hath vs in his heavenly eye & presence, right meet and requisite it is, that we alwaies haue him in ours. And in very deed, the taking vp of this custom shall help in this respect very much , to make vs afraid of committing any filthy and dishonest act, when we call to mind, that the eyes of God are euery where vpon vs.

3. The third remedie that helpeth greatly to get attention and deuotion , is an often frequentation of certaine prayers euery day , which the holy Fathers call darting prayers, for that they be in manner of amorous and louing darts thrown vp to Gods hart . The manner of doing this is, by saying with a zeale and inflamed desire certaine verses of *Dauid* or som other sentences of holy Saints, which thou must euer haue in memory , and at such times as thy deuotion shall serue, to say those that be fittest for the present affection which thou feelest: as for example , finding at some time a disposition of repentance and compunction for thy sins then to rehearse certaine verses of the

psalme

psalme *miserere*, or some other such like briefe sayings fit to signifie this affect of repentance. At another time, feeling a desire to be more & more inflamed in the loue of God, say that verse, *Diligāte Domine fortitudomea*. Another time desiring to be with God say: *Quemadmodum desiderat Cervus ad fontes aquarum*, &c. Otherwhiles longing to approach and draw nigh to those heauenly tabernacles, say *Quam dilecta tabernacula tua Domine*, &c. *Beati qui habitant in domo tua Domine*. Another time, with an affect to giue thāks to God for his diuine benefits, thou maist say certaine verses of the psal. *Benedic anima mea Domino*, & *omnia qua intra me sunt* &c. or *Benedicam Dominum in omni tempore*. And so in like manner according to the diuersity of euery other affect wherwith thou happily findest thy selfe touched in soule. For euery kynd wherof, eyther in the Prophets, or in some other of the Saintes & Fathers, thou maist find very fit wordes and sentences, to signify thy meaning. But if thou want skill and knowledge to gather them out thy selfe, then maist thou frame wordes of thine owne, (according as the holy Ghost

shall

shall vouchsafe to instruct and teach thee) such as may serue most fitly for thy purpose, & increase the seruour of thine affectiō. And albeit at the first it may seeme, that thou dartest not these amarus arrows with any great seruour, or fiery hart of soule, yet fail not to breath the forth, for no doubt but they shall afterwarde kinde and gather heat, and help thee greatly to inflame thy soule. But if peradventure thou couldest not light of such words as thou wishedst for, then maist thou send vp certaine sighes & groanes drawē from the bottome of thy hart, and these shall supply the very place of wordes to God, who well knoweth, what thy spirit doth craue and long for. These darding prayers, with the sentences, sighes, and speeches abouesaid, shall likewise help such greatly, as lack conuenient leisure, to performe this exercise, in such manner as I haue hertofore declared.

4. The fourth remedie which may be vsed at such time, as thy distraction were greater, then that the former aduises could suffice to call thy mind home, and to cause attention, then maist thou

haue

haue recourse to reading: and in this respect it shalbe very expedient that thou be provided of some godly booke, full of good deuotion and sound doctrine, and thereon to read with leasure, faire and loftly, not lightly running ouer many leaues, but pausing at euery sentence, to ponder the same, and to picke therout some profit, and fruitfull deuotion, staying therein so long as attention may serue thee, which when it shall faile, proceed then forward to another sentence, doing likewise in that, and thus mightest thou by meanes of such wordes as thou readest, vse those speeches, sighes, and inflamed desires, wherof I lastly spake in the third remedy: sith no doubt, but they are very available, & of great force to retire thy mind home, and to kindle in it a deuotion, and feruent loue to God.

The fittest bookes for this purpose are such, as stirre a man vp to pietie and deuotion, and that withall, giue good instructions for good life, as might be the meditations, Soliloquies, and Manuel of Saint *Augustin*, certaine small treatises of Saint *Bernard*, & Saint *Bonaventure*, which

are to be found a part, especially some one that intreateth of the life of Christ. But aboue all other that booke shall benefitte and doe thee good, which is called *De cōtemptu mundi*, or The following of Christ, intituled to *Iohn Gerson*, though in very deed it was of one *Thomas de Kēpis* making: this being a worke of wonderfull piety, & most notable doctrine. The liues of Saints shalbe likewise very good for this purpose who heretofore haue shewed themselves liuely patens of Christian perfection. In these and such like bookes maist thou exercise thy selfe, now reading, now meditating vpon them, and alwaies committing some spirituall poynt to memory, which thy soule may amongst thy other busines; nourish and comfort her selfe withall.

How be it, because this remedy is only to serue their turnes that can read: others, which lacke that skill may vse pictures in steed of printed bookes, and therein behold that passage which they meane to meditate vpon, and thus shall the picture serue them instead of bookes, and helpe to procure inward collectiō of their

mind, & to purchase that deuotion which they desire. This shall chiefly helpe yong beginners, and such as be yet rawly entred into these exercises, as also at the beginning and first entrance into prayer, when the soule doth commonly find disquietnes, by reason of vaine thoughts and wandering cogitations.

5. The last remedy which thou art to take concerning this matter, is, to force thy self to perseuer in prayer, how distract and frozen soeuer thou shalt find thy selfe. For that whosoever shall thus force him self to endure the tedious labour of prayer whiles he feelth him selfe thus cold, and carried away with diuers foraine thoughts & fancies, well may he belieue, that at the end of his prayer he shal for the most part receaue comfort and contentation, and that, as it happened to our Sauiour (whom the Angell came and comforted in the garden, after his long perseuerance in prayer, which he made three seuerall times) euen so likewise shall it in the end befall to him. And as in other workes experience teacheth vs, that custome taketh away the toile, which we

feele

feele at the beginning therof; euen so the custome and continuance of this exercise, (being not at any tyme neglected) taketh away the paine, and ouercommeth all the difficulties, which were felt at the beginning.

OF
C O N F E S S I O N,
H O W A N D W H E N
we ought to make it.

C H A P. XII.

TWO things there be, wherewith the soule is chiefly fortified, and wherewith as with two wings, it flieth vp to heauē: that is to say, praier & the receauing of the blessed Sacrament. Hauing therefore already spoken sufficiently of the first, it remaineth that I now say somewhat of the second. And because to receaue rightly this blessed Sacrament, Confession is alwaies to go before, I shall

first of all intreate therof, being a very soueraigne medicine for our soules, and very necessary to susteine our spirituall life: wherof albeit I haue spoken somewhat before in the first Chapter, yet for as much as that speech tended chiefly, to shew the manner of making a generall confession to such as purposed presently to beginne a new life, it behooueth I now declare, how, and when, such as do proceed on forward in the true feare of God, and in his diuine seruice, ought to confesse themselves. VVherin this I say first, that as well for the making of a generall, as of a particuler confession, both in the one & the other, it shall help thee greatly, to choose out such a Confessor as I then spake of: a man that is wise, learned, & of godly life, as also well practised in spirituall exercises, who both in this and ech other cause may guide & teach thee what thou oughtest to do.

i. And therefore no doubt but it beho-
ueth thee to vse great dilligēce in the searching out of such a one, for if we vse with so great care to enquire after the most learned and sufficient Philition to

cure our bodily griefes, how much the rather ought we to do the same, for the sickness & infirmities of our souls? Why do we not digest & pōder well, what truth himselfe hath testified vnto vs, that if the blind do lead the blind, both shall fall into the ditch: the which doctrine because diuers haue little regarded, they haue therefore proued to their cost, what harme and hinderance they haue susteined in being so blind and rechelesse in this behalfe. Wherby both they, & all other may well vnderstand, what care & diligence ought to be employed for the finding out of so sufficient a person, as the weight of this affaire importeth.

2. And hauing once found out such a one, make accompt to haue recouered no small treasure, thy soule now hauing gotten one, by whose good meanes and help all her spirituall infirmities shalbe healed, all her doubtles dissolued, all her feares moderated, and by whome she may in her deuotion be inflamed: in her wearines encouraged, holpen in all her temptations, and directed in the sundry daungers which in this life do happen vnto vs, &

finally

finally by his conduct be carried the right way to eternall happines, like as the children of Israell were conducted into the land of promise, by hauing so good a guid, as was their Captaine *Iosue*.

3. Hauing therefore in this wise found out such a ghostly Father & good guide, impart to him thy whole life, thine intets and exercises, as also euery other thing, whereof he shall desire to be informed, and see that by his counsaile thou gouern the whole course of thy spirituall life.

4. Howbeit, because a man shall verie hardly at all times haue such a Ghostly father at hand, as may in euery point serue his turne, and satisfy this office: I shall therefore briefly giue thee certaine notes, wherby for this point, thou maist know how to guide and direct thy selfe in matters of Confession.

5. And first, concerning the time therof, I say vnto thee, that euery good Christian ought to prepare himselfe to confession once euery weeke, according as both *S. Austine*, and the other holy doctors exhort vs, yea, such as in temporall affaires be lesse busied, and in spirituall

causes better practised may do it oft, especially being well exercised in that kind of prayer, wherof I haue alredy intreated. Neuerthelesse such as are more busied, & lesse able to performe that kynd of prayer, may euery fyfteene or twenty dayes confesse themselves, but in no wise would I, that any man, haue he neuer so much to doe, should faile once euery moneth to do the same.

6. Minding therefore to confesse thy self thus oft, let thy preparation therunto be in manner following. First, the same day on which thou purpolest to confesse, see thou recollect thy selfe a litle before, and craue of God the light of his grace, to know thy sinnes and faultes, without the ~~which~~ neither can they be knowne nor well confessed. Afterwards examine thy conscience, calling to mind what thou hast done since the time of thy former Confession. And for the better doing hereof, thou maist runne ouer the tenn commandements, and the deadly sinnes, especially those wherinto thou findest thy selfe most prone to fall. Howbeit, for them that do more oft and ordi-

narily

narily frequent Confession, it may suffice to discoure vpon their thoughtes, wordes, and omissions or negligences, examining in euery one of these pointes, wherein they may seeme to haue offended. And such particuler thinges, in which thou remembrest thy selfe to haue transgressed since thy former confession, those shalt thou chiefly note and confesse thee of, be they veniall or mortall sinnes. For albeit we are not bound to confesse our veniall sinnes, yet is it both more secure and profitable so to do, those especially that be most notorious, and of greatest importance.

7. And for so much as some do very fondly forbear to receaue, and confesse themselues, for lacke of his helpe, whome they haue earst chosen for their Ghostly guide and gouernour, I thinke it therefore requisite to aduertise thee herein, that in such wise I would haue thee to be obedient and affected to this thy Confessour of whome thou hast made choise (of whom also I haue already spoken) that when thou shouldest happily want oportunitie to make thy confession

to him, thou faile not then to confesse thy selfe vnto another. And let not this sensuall and vndiscret affection, which some (but chiefly women) are wont to carry toward their Confessours, bereue thee of that liberty, which is expedient for thee in this case to haue, (wanting commodity of confessing to thyne accustomed and wonted Father) yea rather, set thy minde of the grace which is graūted by meanes of this holy Sacrament, being all one, then of the Priest which giueth thee this Sacrament, whereof be many. And in doing thus, both thy soule shal be better provided for, and thou remaine more secure, not to fall into such inconueniences, as others haue incurred, by hauing indiscretly addicted theselues to these their chosen Confessours.

8. This being then presupposed, thou maist discusse thy conscience in manner following. Concerning thoughts: If thou hast had any dishonest, vncleane, vaine, and vnprofitable thoughtes, and therein spent the time, or any rash iudgementes or suspicions, or dishonest and leud affections and desires, Touching wordes, of

blas-

blasphemous speeches, othes, lyes, murmurings, detractions, contentious, proude, irefull, and idle wordes. For deedes, looke if thou hast donne any outward worke of sinne, which is against any of the commaundements. About omissions, here maist thou accuse thy selfe of hauing left vndone some such workes, as thou oughtest to haue donne: as not to haue heard Masse, prayed, and receaued the holy Sacramēt, with such other like good works, or at least to haue donne them faintly, and with small deuotion.

9. And if at some time it should so happen, that thou couldest not find thy conscience giltie of any particuler crime, whereof thou mightest iustly accuse thy selfe, then maist thou make thy confession of certaine generall pointes, wherin most commonly all, (be they neuer so spiritual) do faile, as not to haue loued God so intierly, as thou oughtest to haue donne: of vnthankfullnes for his diuine benefites: of small charity towards thy neighbours: of to great loue which thou bearest to worldly things, and to thy selfe, whereby thou seekest thine owne profite more care-

fully then need requireth : of an ouerwe-
ning thou hast of thy selfe , whereby thou
reputest thy selfe to be better then others,
and desirest to be respected and reuerenced
of them: of to curious a desire thou hast to
know many matters that profite not , nor
appertaine vnto thee, yea sometimes doe
greatly hurt & hinder thee: of not hauing
made due resistance against such tentatiōs
as assault thee: not to haue shunned the oc-
casions of offending: nor to haue had such
diligent watchfullnes ouer thy outward
and inward senses as behoued thee : of vn-
profitable speeches and thoughtes : of euil
employing the time , wherein thou mightest
haue done great good : of hauing bene
negligent in many such workes as thou
wert bound to doe: and in those workes
which thou doest , not to haue had that
purity and right intention which thou
art bound to haue , in that thou doest the
not purely for Gods sake alone , but for
some other vaine respects : and thus in e-
uery thing to haue bene most imperfect:
not answering nor obeying to such diuine
inspirations, as thou feelest in thee: nor
being constant in such good purposes as

thou

thou hast already made. In these and such like other defects (examining thy self wel) thou shalt find thy owne want and imperfection, whereof, or at least of some part, it is very commendable to confesse thy self at such time, as thou hast not fallen into any greater offences.

10. But in any wise howsoeuer, it is meet that thou accuse thy selfe of these & other such like defaultes at least once in a moneth: not beleeuing them for all that to be mortall sinnes, but rather veniall, and imperfections. This do I adde, because rher be some of timorous conscience through the often frequentation of Confession that are many times troubled with diuers scruples, which annoy and hinder greatly their proceeding in spirituall life and exercise, who (the best remedy they can vse) in this case, is, not to credit that which their timorous conscience shall tell them, nor belieue any thing to be a mortall sinne, which is not against the commandements of God, or of our holy mother the Church. And to take away and rid the quite of the toile and perplexity into which these scruples are wont to bring

them

them, the soundest counsaile for such to follow, is, to let themselues be gouerned by their discret Confessours, and to obey them in all things, albeir that which they cōmand them, shal seeme flat contrary to that which their owne conscience may tell them: and this way, no doubt, but they shall receaue a great deale more help and consolation: and by mastering their owne wills in this manner, be farre sooner cured, thē in doing that, which their owne timorous, blind and erroneous conscience may suggest vnto them.

O F

OF THE V TILITY
AND PROFIT THAT
IS REAPED BY OFTEN
receauing the holy Sacrament.

CHAP. XIII.



AS materiall bread is necessary for our bodily sustenance, without the which this corporall life of ours cannot long be entertayned: euen so is spirituall bread necessary for the preservatiō of our soules, & spirituall life, the which bread is giuen vnto vs in the sacred and holy Sacrament of the Aultar. And therefore it is called the bread of life, in respect of the life which it causeth in the soules of such as worthily receauē it. The which bread if we should not eate, we should not haue life in vs, as our Sauour Christ affirmeth in the Ghospell.

2. This is the bread that giueth vs strength to ouercome temptations,

to trauaile more lustily, and with greater courage to passe ouer the course of this worldly pilgrimage. And it is called *Via-ticum* that is. The bread of pilgrimes and trauailers. For like as pilgrimes haue need of bread to hould out to the region and countrey wherunto they go: euen so doe we stand need of this bread, to ariue at length happily to the celestiall Region, wherunto we aspyre. And therefore this holy Sacrament is figured by the bread baked vnder ashes, which the Angell gaue vnto *Helias*, wherwith he recouered soe great strength, that he lasted out till he came to the mount of God, *Oreb*: the which effect this Sacrament doth operate in like manner, being worthily receaued: making vs to recouer strength, to ariue out to the mount of eternall happines. It causeth vs also to fight more manfully, & to vanquish our enemyes, which in this life doe what they can to let vs.

3. Finally, in this Sacrament (whoso-
euer receiueth it worthely) doth find all
succour, all comfort, all sweetnes, and
sugred sauour. And therefore it is worthily
prefigured by that *Manna* which God

sent

sent downe from heauen to the people of Israell . For , like as in that such as were good found al fauour and goodnes which they could possibly desire : euen so in this Sacrament, such as do duly tast the same do find all fauour & happines which they may well require in this world . Forasmuch as the effects which the holy Doctors doe write to proceed out of this Sacrament , be almost innumerable: who graunt, that it forgiueth our former sinns, and ministreth force to withstand future tentations : it causeth them likewise to be both fewer and more feeble : it weakeneth our passions, increaseth deuotion, establisbeth vertu, illuminateth our faith, confirmeth hope , exciteth charity , maketh vs partakers of the merits of Christ : and giueth vnto vs an earnest penny of euerlasting happines.

4. If therefore both these and other most excellent and vnspeakable fruites be by this most holy and sacred food (the blessed Sacrament of the Aaltar) afforded vnto vs, what is he that either can or will be so starke blind, or so great an enemy to his owne welfare, as to be wilfully wei-

ned

ned from them, and willingly to deprive himselfe of so many benefits? VVhat delight canst thou desire, that is not here afforded thee? VVhat gaine canst thou wishe for that here is not giuen vnto thee yea, and that with much lesse cost and labour, then men vse to take for other things a great deale lesse important.

5. Sith therfore this most holy Sacrament is thus profitable and necessary for thy soule: yea, and much more then may by speech or penne be expressed; it beho- ueth vs I say, to receaue it oft, that we may oft be made partakers of the fruits & innumerable benefits that proceed out of the same. Neyther are we to giue credite to such as say, it is not conuenient or commendable to receaue it very oft, sith often receauing should impaire the reuerence which is due vnto so soueraigne a Sacrament. Beleeue them not, I say, that say thus, for in very deed it is not so: but rather as loue increaseth by the frequentation thereof, so do both deuotion and reuerence increase in like manner. For that, looke by how much more the soule approacheth nigh to this B Sacra-
ment

ment, and by so much more it is illuminated, according as is prefigured by the honey that *Ionathas* tasted in the wilderness, wherewith his eyes were forthwith opened and made cleere.

6. The soule then being better illuminated by this Sacrament then it was before, the worthynes therof must needs be better discerned, as also the greatnes and maiestye of our Lord therein conteyned: and consequently, the reuerence due therunto, be much increased. The truth whereof, experience and triall doe plainly teach vs, seing they that receaue but once a yeare, or very seldome, we see to be most irreuerent towards this soueraigne Sacrament, and such most reuerent, as receaue it ofttest.

7. The same is also manifestly proued by the zeale, feruency, loue, and reuerence which was vsed in the primitiue Church, when each one receaued euery day, as was decreed by Pope *Anacletus*. Since which time, looke how much more rarely the people haue vsed to receaue, and so much more is deuotion decayed, as also the reuerence due

to this Sacrament, and all other goodnes.

8. Seetherefore, good brother, thou follow the counsaile of Saintes and holy Doctors, both ould & new in this point: and if thou feele thy selfe a cold, draw nigh to the fire of this most blessed Sacrament. If thou be in pouerty, thinke how this treasure was giuen for the poore. If feeble & weake, remember that such stand need of a Phisition: and how for such this medicine was chiefly instituted. If thou be hungry, and prest with famine, here shalt thou find the true food and susteynance. For albeit this is the bread of holy Angells, yet is it not denyed to penitent sinners. This is a banquet meete for Kinges and Princes, but withall it is bread fit for poore labourers & pilgrims. It is meat for great ones, & likewise milk for little ones.

9. Briefly, this miraculous Sacrament shall greatly profite euery one (being well disposed thereunto) like as our Lord and Sauour, (who is therein contained descended from heauen for euery one, was borne for euery one, and vouchsafed to dye for euery one. If therefore thy cares &

busines

busines be many, receaue many times the remedy and ready dispatch of all, which is herein promised vnto thee. Receaue (if thou canst not oster) at least once euery weeke or fortnight, and all the high testiuall dayes that are solemnized throughout the yeere.

10. Neither doethou regard the sayings of such as be indeuout, who vnder the colour of reuerence, doe cloke and shadow their negligence. And no doubt, but by thus endeuouring thy selfe to receaue as worthily as thou canst, triall shall within few monthes teach thee, that the profite and consolation which thy soule shall thereby receaue, is far greater, then any man may possibly set out & exaggerate with wordes. For albeit there haue bene by so great a number of holy Doctors as haue written vpon this matter, many glorious thinges and meruailous excellencies reported which this heauenly mistery doth work, yet much more shall such by experience find, as shall dispose themselues to tast oft, and worthely this diuine food, and grace aboue all graces.

IN
VVHAT MANNER
WE OUGHT TO
PREPARE
OVR

*selues before we come to receaue
the blessed Sacrament.*

CHAP. XIII.

HAVING in some wise touched the importance & great profit which the often frequentation of this holy Sacrament is of, it remaineth now, to teach thee the māner how to prepare and make thy selfe fit to receaue the same, seeing as the Apostle saith: It becometh euery man to proue himselfe before he eate of this bread, for otherwise, he that should vnworthily eate it, should not receaue any benefite thereby, but iudgement and condemnation to his soule. It

is

R is therefore to be noted, that so farre is man vnable to present himselfe worthily, and according to the dignity of this Sacramēt that euen the Angels themselues cannot do the same. Neuerthelesse, to haue that worthines, which mans frailty will permit, it shall be sufficient to prepare and proue thy selfe so well as thou canst, and that maist thou do in manner following.

1. First the Euening before thou purposest to Receaue, endeauour thy selfe as much as possibly thou maist, to refraine from all temporall trafique, and busying thy mind in seculer affaires, yea from all superfluous and vnnecessary talke. Likewise, if thou hast a wife, it were very commendable to forbear that night the act of matrimony, as also to leaue thy supper, or at leastwise, to make it more moderate then at other times: in that, considering the high feast which thou lookest for the next day, some small abstinence should do well before it.

2. In like manner it shall be expediēt to make a litle meditation before thou go to bed, calling to mind that immeasurable loue, wherewith our Lord and Saviour

vouchsafed to leaue vs so inestimable a grace, as this most gracious Sacrament is, and beginne then in hart to tast that sauioury food, which on the morrow thou hopest to receaue, beseeching God to preserue and prepare thee, that thou maist do the same to his glory, and the welfare of thy soule.

3. On the morrow, being got vp, betimes, examine thy conscience quietly, being sorrowful for such sinns and faultes as thou shalt find therein, and get thee afterwards to thy ghostly father to confesse the, (if peradventure thou hadst not done so ouer night.) And eyther whiles thou art in confession, or afterwards, it shall be very good to renew & cōfirme thy former good purposes to walke hēce forth more warily in Gods wayes, and with greater diligence to amend thine imperfections: especially such, as thou ylest most commonly to fall into, crauing in this behalf particuler aide and grace of almighty God, deuising also some new means how better to performe the same. When thou hast in this wise examined, and vnsoulded thy conscience, gather thy selfe a while to meditate some

one or more points of the passion of our Lord and Sauour (in memory wherof this venerable Sacrament was instituted, that as often as we receaue the same, we should call to mind that infinite loue, wherwith he offered vp him self to the Crosse for vs) as also all other the paines and torments which from the cribbe vntil the Crosse he willingly suffered for our saluation.

4. By doing thus, (and deuoutly meditating the Rood, and other his most rusfull panges (the fire of his feruent loue, shall be enkindled in thy soule, this being a very necessary thing for the worthy receauing of this Sacrament. For like as in the old law God commaunded the pascall Lambe to be eaten roasted, euen so the most innocent Lambe (which is contained in this Sacrament, and figured by the former of the old law) must be eaten roasted, to wit, with a hart inflamed in his loue, seing he here giueth himself vnto vs roasted with the fire of his most feruent charity.

5. And to the end that with this loue, thou maist also haue due reuerence

for receauing so high a Sacramēt, consider well the excellency therof, and what that is which thou mindest to receaue. How in this Sacrament is conteined the sacred and soueraigne humanity of Christ, that is to say, his soule, his body, and his blood, & not only his humanity, but also his diuinity, seing the one can no waies be separated from the other. So that in this Sacrament is conteined the sonne of the eternal God, & of the blessed Virgin Mary. And for so much as looke where the sonne of God is, there is also the Father and the holy - Ghost, being all three persons one selfe same essence: it followeth, that the whole most sacred Trinity is conteyned in this high & mighty Sacrament, in such wise as the deuines declare the same: which thou art bound most firmly to be-lieue, albeit to know the manner thereof surpasseth thy capacity.

6. See now (all this being well considered) with how great reuerence thou oughtest to present thyselfe before so great a Monarch as is conteined in this Sacrament, before whom all the powers of heauen doe tremble and quake, and thousand

thou-

thoulands of Angells waite and giue attendance on him in the same, yielding adoration, and all other most dutifull reuerence thereunto. Hauing then diligently pondred all this, and being astonied at so great an excellency & dreadfull Maiesty, thou mayst say these wordes (*My Lord My God, what art thou, and what am I?*) wherein pause and occupie thy selfe a whil before thou receaue, weighing thine own inspeakable vilenes, and his incomprehensible Maiestie and highnes: as also that loue inspeakable and incomprehensible, wherewith he vouchsafeth to come to that Sacrament, thereby to communicate his graces and giiftes vnto thee, if thou thy self be disposed to receaue them.

7. Being in this manner by these lowly considerations prouoked to humilitie, and thy hart already inflamed in feruent loue & charitye, thou maist then receaue thy maker with great reuerence. And see that in no wise thou chew the blessed host with thy teeth, but let it moisten a while in thy mouth, therby to swallow it downe more easily without any cleauing to thy palate: and humbly

beseech that Lord which thou receauest, that it may please him to receaue thee, and through his loue and graces to transforme thee into him, and to make thee partaker of such graces, as he ordinarily bestoweth by the meanes of this most holy Sacrament.

8. And thus hauing receaued, see thou pause a while to yeeld that Lord most hartie and humble thanks for hauing thus louingly vouchsafed to visite thee: comforting thy selfe, and keeping company with him, whiles he yet remaineth in thy breast: being otherwise a very indecent thing, that so great a Lord vouchsafing thus to visit thee, & to enter into thy poore cotage, thou shouldest by and by runne out of the dore, & occupie thy selfe in forraine thoughtes & communications.

9. See therefore thou attend only vpon this most worthy guest which thou hast receaued, and solace thy self with his most sweete & comfortable conuersation: which if thou do, assure thy selfe thou shalt be well recompenced and contented for his lodging, and receiue mercy, as

Matthew

Matthew and *Zachens* did, at such time, as they harboured him in their houses.

10. Craue also particularly his holy ayde, for the vanquishing of that vice that most afflicteth thee, and against which thou hast chiefly determined to fight. And if in case thou be so disposed, thou maist with this affect say some vocation prayer, yeelding him thanks, and begging necessary graces for thy needs. For this cause I haue annexed at the end of this little Treatise certaine prayers or meditations, whereof thou maist read eyther all or part, aswell before as after the blessed Sacrament: provided alwaies, that the wordes proceed rather from thy hart, then from thy mouth.

11. Hauing thus occupied thy selfe sometime, according as thou shalt feele thy deuotion to continue, thou maist then get thee home, & beware that (without very vrgent occasion) thou spitt not of some pretty space after thou hast receaued: & when thou so doest, let it be in some cleane and decent place. Pauselike-wise a while before thou eate any meat, least thou mixe corruptible food with

that

that diuine and heauenly food, which thou hast so lately receaued.

12. It were very commendable also for him that had the cōmodity & means, to inuite some poore body to dinner with him on that day, that so he might receaue that Lord in his members, whome he receaued euen now in the blessed Sacramēt. But he that hath not the commodity to performe this in act, may in will & with execute the same, which our Lord will regard as the deed it selfe. And note how on that day thou receauest, thou art bound to take greater heed then on other daies, of distraction in seculer causes, of profane conuersation, of play, of immodest laughter, of superfluous talke, but much more of dishonest talke, of murmurings and detractions, being a very vnfit thing that out of that mouth, wherein the word incarnate hath so lately entred (which thou hast receaued in this blessed Sacrament) should so dissonant words proceed, and so offensive to this eternall word of God.

13. Finally, take heed of eating and drinking to much, & of euery other thing
that

that may hinder thy deuotion, which on this day thou must indeuour to intertaine as diligētly as may be, by reading of some good booke, or making longer prayers, hearing of sermons or lessons (if there be any read) or otherwise occupying thy selfe in doing some spirituall or corporall worke of mercy .

O F
S P I R I T V A L L

Receauing.

C H A P . X V .

THIS most holy Sacrament of the Aultar (wherein is cōteined the very reall body & blood of our Sauour Iesus Christ, and by the same his passion and dolfull death represented vnto vs) is of such vertue and excellencie, that it not only profiteth such, as with due preparatiō do really receaue the same, but extendeth also the vertue thereof to those, that with faith and inward zeale

desire

desire to receaue, albeit Sacramētally they do it not.

1. And therefore besides this sacramētall receauing (wherof I haue intreated in the former Chapter) the holy Doctors exhort vs to vse a spirituall receauing of the same. For like as there be three kinds of Baptisme defined, the first of blood, which is that wherby a Martyr is baptized in his owne blood, or rather in the blood of Christ, sith by dying for his sake he maketh it his: the second of water, which is the first sacramēt that euery one of vs receaueth, and by meanes therof are all made the members of Christ, and called Christiāns: the third, of the holy Ghost, which is that kind of Baptisme that such receaue as haue a desire, and yet can not sacramentally be Baptized, to whom the holy Ghost imparteth the grace of Baptisme, albeit he giue them not the sacrament it selfe.

2. Euen so likewise be there three kinds of receauing: the first is that, wherby we are incorporated and vnited to Christ by faith and charitie, and hereof is that saying of *S. Augustine* to be vnder-

stood

stood *Belieue, and thou hast eaten.* The second kind is the sacramentall receauing: to wit, when Christians do really receaue the consecrated host at the Priests hands, whereby (being well disposed & prepared therunto) they receaue those meruailous graces, whereof I haue already spoken: The third is this spirituall manner of receauing, which is done by a longing and zealous desire to receaue this blessed Sacrament: which implieth the first manner of receauing to haue gone before indeed & effect, to wit, that a man is vnited to Christ by faith and charity: and the second in desire and affect, to wit, that he hartily desireth to receaue this blessed Sacrament. The which spirituall kind of receauing thou maist frequent by preparing thy self therunto in manner following.

3. When thou goest to Masse on such dayes as thou art not purposed sacramentally to receaue, call to mind the fruites of this B. Sacrament and the meruailous effects it worketh in the soules of such as worthily receaue the same, wherof doe thou with all thy hart desire to be made partaker. And thus shalt thou with this

desire

desire & purpose come to heare Masse, and at such time as the Priest beginneth to say the generall confession, or a litle before, examine briefly thy conscience, reducing to mind such sinnes & faultes, at least the principall, wherein thou hast offended since thy last confession or examination. And being penitent therefore, beseech God humbly to forgie thee the same, purposing to confesse them to thy ghostly father, as soone as thou maist conveniently, and to amend thy life hereafter. Thus maist thou herein occupy thy selfe, whiles the Priest is making him ready to say Masse, and recite the generall confession somewhat more or lesse according as thou shalt find it expedient.

4. Afterwardes heare Masse, behauing thy self therin as I instructed thee in the fourth Chapter, and at such time as the Priest is about to receaue, prepare thou thy self also in like manner as if thou wert then really to receaue, lifting vp thy hart anew to thy Lord and maker conteyned in that Sacrament, and inflaming thy soule with new desires to receaue him: and hauing so done, beseech

him

him humbly (rather with sute of hart, then sound of wordes) that for so much as thou maist not then sacramentally receaue him, yet that of his infinite goodnes it may please him to impart the vertue and frutes of this meruailous Sacrament vnto thee, in graunting them spiritually, as he best can and knoweth how to doe the same.

5. Thus hauing made thy petition and humble prayer (according as the holy Ghost shall vouchsafe to inspire into thy hart) belieue assuredly how that most bountifull and benigne Lord, (who desireth nothing more then to comfort vs, and to giue him selfe vnto our soules) will satisfie thy desire, and gratiouly graunt vnto thee the giftes and vertues of this Blessed Sacrament, albeit thou sacramentally receaue it not. Wherin he shall do according to his promise, to wit: that such as hunger and thirst after righteousness (for such is this blessed Sacramēt) shall be satiated: His holy mother hath also prophecied that he shall fill the hungry with good things: for thus oughtest thou in hungry manner to be affected to-

wardes

wardes this Sacrament, which is the true satiety.

6. And belieue assuredly, that in case thou haue this feruent desire, and want not faith, thou shalt gaine singuler consolation and profit by this spirituall re-
ceauing: which may likewise be vsed, not only once euery day (as is the sacramentall) but many times, if in one day thou happen to heare many Masses: yea, thou oughtest euery time thou seest the host consecrated, to accustome thy selfe forthwith to haue an eleuation of mind therunto, longing to eate therof, and to participate of those pretious frutes that proceed out of the same. For if vpon the sight of any strange and delicate fruites or conserues, thou be forthwith prouoked with a longing desire to feed and tast thereon: how great a shame and confusion should it be vnto thee, if seeing this fruit of the virginall wombe which is conteyned in the consecrated host (being a much more pretious fruit then that of the tree of life) thou shouldest not forthwith feele a longing and great desire to enioy and receaue the same.

7. By thus accustoming thy selfe to couet this heauenly fruite & diuine food, with far greater desire then any corruptible food, thou maist with great facility gaine much spirituall treasure, and often reape this diuine consolation, by often receauing spiritually, as is a foresaid. Hauing now in this wise receaued, yeeld thanks to thy Lord and Sauour for this his singuler benefit, & in all other things behaue thy selfe according to that which I haue told thee in the former Chapter, euen as though thou hadst then receaued sacramentally.

8. And thus maist thou passe on the time, till thou come to receaue sacramentally in deed, which thou oughtest not for all this spirituall exercise to omit, but rather at thine ordinary times with great zeale to frequent & vse the same, for thus must thou needes do to make thy spirituall receauing so fruitfull as I tell thee: one of these helping greatly the other, and as well the one as the other shall redound to the singuler benefit, and comfort of thy soule, and to no small increase of spirituall strength.

OF
THE TENTATIONS
WHICH ORDINARILY
OFFER THEMSELVES
to such as haue begunne to walke in
spirituall way.

CHAP. XVI.



HAVING hitherto intreated of the most necessary exercises that euery Christian man (minding sincerely to dedicate him selfe to diuine seruice, and to liue spiritually) ought to vse and spend his time in: it remaineth that I now speake of the incumbrances and temptations, which ordinarily offer themselves in this spiritual life, & of the remedies which we are to vse to ouercome the.

2. For this must needs be presupposed, that our life (as *Iob* saith) is a continuall warfare vpon earth, the which doth grow so much the greater, as a man dra-

weth

weth neerer to Gods seruice, & meaneth to abandon this worldly life: especially in the beginning, till such time, as he haue somewhat subdued the passions of his flesh, according to that which the wise-man doth forewarne vs, saying: My sonne, approching neere to the seruice of God, stand in righteousness, and feare, and dispose thy selfe to temptation.

3. For looke how much a man groweth stronger, & gaineth more spirituall treasure, by leaning to God, and leauing the world, and so much more doth our ghostly enemies the diuels malicious rage increase, and with more violence do they force themselves by sundry temptations to afflict vs. Yet are not we to trouble our selues therat, nor to grow faint-hearted, or giue ouer the race we haue so happily begunne, yea we ought rather to fight manfully and to reioyce, considering that all the temptations and persecutions, wherewith our aduersaries may any waies afflict vs, if we force our selues to fight, and manfully to withstand them, shal occasionate our greater gaine.

4. For by meanes of these tempta-

tions our soule is proued and purified, & the pride of man repressed from growing insolent through Gods giftes, or his owne good workes, (wrought through Gods grace) whiles by these temptations, he seeth his owne weaknes and miserable frailtye. They make vs also more wary and diligent to exercise prayer, and other good deedes, wherby it may please God continually to defend and keep vs. Finally they be an occasion of diuers and sundry great benefits. And for this cause it is that our Lord suffreth vs to be thus tempted, & yet not about that our strength is able to beare.

5. Let vs thinke therfore (as *S. James* saith) that then is great matter of ioy offered vnto vs, when we shall fall into diuers temptations: as well for the meed and spirituall fruit we may reape therby, as also for the apparant testimony it giueth vnto vs, that we are not in slauerie & bondage to the diuell, who vexeth not nor striueth in this wise with those which he hath already vnder his dominion, but with such as be deuoted fro him, and follow the footstepes of Iesus Christ

our soueraigne Lord and captaine. In consideration wherof, we read of diuers Saints, that being greuously and long time tempted, would neither pray themselves, nor suffer any other to pray to God for their deliuerance, or for the taking away of these temptations, but very willingly that it might please almighty God to giue them aid and strength manfully to withstand them.

6. Now therefore (good brother) if hauing begonne to follow this thy Capitaines stepps, thou feele thy selfe afflicted with diuers temptations and crosse overthrowes, be not dismaied therewith, but plucke vp a good hart not believing for all this but that thou walkest rightly, and in our Lords way.

7. Thinke how in like manner the same also happened to him, he vouchsafing to be tempted for our example and consolation: whome if in case thou imitate rightly, in resisting & fighting manfully against the, thou shalt afterwards by triall find that true which is written: Happy is the man that susteineth temptation: who being by this meanes proued,

shal receaue the crowne of life, which is not giuen, but to those that do fight manfully. Thus being both counsailed and encouraged by this good consideration, take vp such weapons and brandish them before hand, wherwith thou must withstand and fight against thine enemies, at all times when any need shall vrge thee thereunto.

8. And for so much as the temptations and assaultes, which assaile vs in this life, be manifold, and very different, like as also our enemies be manifold and different: I shall first prescribe vnto thee certaine weapons and remedies, generally to withstand and remedy all temptations whatsoeuer: and afterwarde I shall set thee downe others that are particuler, according to the particuler kynd and quality of euery temptation.

9. Howbeit before I go any further I shall first aduertise thee of one thing: to wit, that albeit temptations be so profitable to our soules, as is aforesaid, and that they may yeeld vnto thee matter of so singular profit, when God shall permit them to come vnto thee: yet art not thou

for

for all that to craue, seeke, or intrude thy selfe into them: sith this should be a farre greater temptation, and then might it well happen vnto thee, according as is written, that he that loueth perill shall perish in the same.

GENERAL RE- MEDIES TO BE VSED

against temptations.

CHAP. XVII.

FOR so much as it is so weighty a matter, & of so great importance to fight & to resist temptations, for fear of being overcome, & falling into sinne: it behoueth vs to haue alwaies a vigilant eye, and to be furnished of such weapons as be most requisit for this future combat. Such therefore as may serue generally to defend thee from all kynd of sinne, be these considerations following which thou must exercise, not only in time of fight, but in time of peace also.

that whe need requireth, thou maist haue them in more readines.

1. First consider the dignity of thy soule, created to the very likenes and similitude of God almighty, & how whiles it persisteth in gracc, it is so beautifull & bright, that the maker himselfe delighteth to dwell therin, and all the holy Angells and quires of heauen do reuerence and reioyce in it: but immediatly after it hath once consented to sinne, God straight way departeth out therof, and the diuell entreth in, polluting and chaunging it into so vgly and abhominable a state, as if the sinner could then see himselfe, he would be therewith vtterly confounded, and haue himselfe in extreame horror. If rherfore it would loth thee so much to cast a new and rich garment which thou hadst bought into a puddle of mire, or otherwise to pollute the same: how much more loth and vnwilling shouldst thou, be so filthely to pollute thy soule with sinne, it being a much more pretious thing, without all comparison, then any most gorgious and glistering attire of body.

2. Second-

2. Secondly consider, how besides this euill, one only sinne doth cause thee to incurre innumerable other miseries, sith by committing but one mortall sinne, thou loosest the grace of almighty God; and his amity annexed vnto his grace. Thou loosest the infused vertues, and the giftes of the holy Ghost, which adorned thee, and made thee beautifull in the sight of Almighty God. Thou loosest the repose and serenity of a good conscience. Thou loosest the merit of all such good deedes as thou hast done before, and the participation of the merits of Christ our head, seing thou art not any longer vnited to him by grace and charity, and so remaynest an enemy to thy Creator, deprived of the inheritance which Christ by his pretious bloud had purchased vnto thee, cōdemned to euerlasting tormēt, a thrall and bondslauē to the diuell; who by all meanes possible seeketh thine vtter ouerthrow. Briefly, thou incurrest so many other dangers, as no tongue of man can sufficiently declare them. What man is he then, that will be so mad, as for a short and beastly delight that sinne may

afford

affoord vnto him, to incurre such huge heapes of extreame miseries, and incurable calamities?

3. Thirdly consider, how by struing to resist temptations they stay not long, but vanish and fleet away, & thou by hauing vanquished them, shalt remaine enriched with greater meed, honour, and consolation. The blessed Angels of heauen shall also come and serue thee, like as they did to our blessed Sauiour, hauing ouercome his temptations. But if on the other side thou let thy self be lewdly overcome, the delight of sinne shall forthwith passe away, & the gripes, confusion, and discontentment, that remaine behind, and gnaw thy giltie conscience, shall afflict thee much more then any resistance making might possibly haue done.

4. Fourthly consider, that if thou easily consent to sinne, thou must afterwards painfully redresse the euill which thou hast committed. For as much as thou must needs suffer great sorrow in bewailing it, shame in confessing it, paine in doing penance for it, besides a million

of other difficulties, all which thou maist auoid, by fighting manfully, and not cōsented vnto sinne.

5. Fifthly consider, that looke how much more thou shalt vse to consent to sinne, and so much more shall thy temptations increase, and thy strength decay: & thus at length shalt thou procure a wicked custome, which afterwards will almost be impossible for thee to leaue of. For (as Saint *Austine* saith) whiles we resist not a custome, we make it a necessity. But contrariwise, if thou force thy selfe to resist in the beginning, thy strength shall daily increase, and the tentations wax more weake and feeble. Suffer not therefore thy selfe through a litle negligence at the first to receaue after wardes a desperate and incurable wound. In these and such like considerations, if thou estson exercise thy selfe, beleeue verily to receaue great help thereby, against all kinde of temptations.

6. There be yet other weapons, and generall remedies to be vsed against sinne, as is the often frequentation of prayer, a remedie that our Sauionr gaue vnto his

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disciples the night before his holy passion, exhorting them so many times to pray, for feare of being overcome by temptation. It helpeth greatly in like manner to meditate the foure last things, to witt: Death, Iudgement, Hell, and Heauen, according to that saying of holy writt: In all thine actions remember the last thinges, and thou shalt not sinne euerlastingly.

7. Another generall remedie is the reading of holy Scripture, committing certaine sentences and particuler authorities therof to memory, such as shall most fitly helpe thee against the temptations wherwith thou maist be assaulted. This remedy did our Lord and Saviour Iesus Christ teach vs, when being tempted by the diuell in the wildernes, he ouerthrew and repulsed all his temptations by the text of holy Scripture. Theremembrance of particuler examples of holy Saintes, shall likewise helpe thee, setting before thine eyes how they behaued themselues in such tentations as thou seekest.

8. It helpeth also not a little against all tentations to call often times vpon the

holy

holy name of *IESVS* with a zeale and seruour of faith, and withail to make the signe of the holy Crosse vpon thee, which the Diuell doth greatly dread, (especially being made with a liuely faith) as where-with he was once vtterly cōfounded. And if for all this thou find thy self still infested with these tentations, it shall helpe thee very much to behold our Lord and Sauour Iesus Christ crucified with the eyes of thy soule: remembring those most grieuous torments which he endured for thy sake, and so shalt thou well know, what a small matter it is, to abide patiently for his sake all that labour and toile which thou presently feelest.

9. Another remedy, & that of great efficacy, is the often frequentation of those two most holy Sacraments, of Penance, & Receauing: sith these are the Soueraigne remedies and medicines, which our Sauour (desirous of our saluation) left vnto vs, as well to cure our present wounds, caused through our former sinnes, as also (they being already healed) to preserue vs henceforth from incurring the like dangers againe.

10. And albeit the vse of these diuine Sacraments is (as I haue said before) at all times very profitable , yet much more doe they help vs in the time of our tentation. For so much as a man standeth then most need of grace and strength , when he is most greuously assailed by his aduersary: and then no doubt , but this grace is most plentifull and certaine , when it is sought for by meanes of these most holy Sacraments : besides the counsaile and comfort which euery one may receaue of his ghostly Father , to whom he shall humbly vnfold in confession all his whole danger and vexation. In like manner, if it should so fall out (which God forbid) as being overcome by tentation thou shouldst fall into any sinne, see thou presently applie and vse this remedie of Confession , not permitting thy selfe for neuer so small a while, to remaine in mortall sinne , sith (as S. *Gregory* saith) The sinne which is not washed away with the water of penance, draweth vs down with the weight thereof, and maketh vs to fall into other finnes. It behoueth therefore with like diligence to procure a present salue for this

spirituall sore, as we would doe for a corporall disease, albeit lesse dangerous a great deale.

II. The last generall and right soueraigne remedie, not only to vanquish tentations, but not to be troubled with them at all is, to shunne and carefully eschew the occasiōs wherof they commonly doe proceed, as be superfluous riches, idlnes, profane conuersations, lewd cōpanies, tumultes of people, places and times where and when sinns are committed: and finally all such daungers and occasions, whereby thou maist call to mind to haue heretofore fallen into sinne, or at least into tentation.

A C E R -

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PREAMBLE CON-
CERNING THE
REMEDIES

against particuler temptations.

CHAP. XVIII.



LBET the particuler finnes, as also the temptatiōs which induce vs thereunto, be very many, yet are they all reduced vnto seauen, which are commonly called Capitall: as being the heads, rootes, and fountaines out of which the other are deriued. With these seauen finnes be there three enemies, that assault vs: the Flesh, the World, and the Diuell, according as is gathered out of that saying of Saint *Iohn* the Euangelist: All that is in the world, is concupiscence of the flesh, concupiscence of the eyes, and pride of life. The flesh doth tempt and induce vs to three finnes, Lasciuiousnes, glutto-

ny, and sloth: The world, to couetousnes and desire of temporall things that are therein: The diuell doth suggelt & allure vs principally to pride, wrath, & enuy.

2. I shall therefore according to this order intreate of the weapons which we are to vse against three sworne enemies of ours, and of the remedies which we must vse to preserue vs from such sinnes as they induce vs to.

3. Of all other temptations, those of the flesh be the most difficult and dangerous, as rising of a domesticall and very importunate aduersary: And therefore it behoueth vs herein to vse greatest diligence and circumspection.

R E M E D I E S

A G A I N S T

lasciuiousnes.

C H A P. X I X.

THE first remedie which a man is to take against lasciuiousnes, is with all diligence to flie the occasions; such as commonly vse to enkindle disordinate concupiscence in

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our flesh : as for example , the conuersing with such persons which eyther are wont or at leastwise are not vnlike to prouoke and enkindle in vs this wicked fire , sith (as *S. Isidore* saith) the first dartes of lust are the eies , which (*Hieremy* said) had giuen his soule in pray .

And to make vs vnderstand this danger the better , *S. Gregory* saith , how it is not lawfull for vs to fixe our eye on that which is not lawfull for vs to desire , seeing that death is wont commonly to enter into vs by the windowes of our eyes and other senses . And therefore thou must take heed in like manner of vttering any dishonest and ribald wordes , which corrupt good manners , as the Apostle saith : as also of listening to them , or of reading bookes , wherein such lasciuious and filthy wordes are written . But much more oughtest thou to shunne the touching of such persons , as may occasionate a carnall alteration in thee , and neuer to be in their company alone , seeing this fire is wont with solitarines and opportunity soonest to be kindled . For this cause doth *S. Hierome* write these wordes

to *Neapolitan* : If through thy office and function of priesthood thou shalt be forced to visit any widdow or virgin, see thou enter not alone into her chamber, but take with thee such a companion, as that by his presence thy soule may be preserved .

Take heed also of receauing any letters or tokens from such persons being absent, as also of sending any vnto them, seeing these thinges are nothing els but stickes which kindle & keepe in this wicked fire. Finally this vice (as *S. Austine* saith) is much better vanquished by flying the by fighting : and therefore it is requisite that thou alwaies fly the perill, for feare of perishing in the same .

In this respect also beware of being idle at any time, and of too much pampering thy flesh with disordinate eating and drinking, with too costly and gorgious apparrell, with sleeping in too soft and easie bedding . Briefly beware of all such like delicacies, which are all of the stirrers vp, and prouokers of this brutish appetite . For otherwaies, no doubt but experience shall testify that to be a

most true saying of holy writ, that he which nourisheth his seruant too daintily, shall find him afterwarde obstinate and rebellious. It shall therefore be greatly profitable for such as be young, and of sanguine complexion, to vse now and then some kynd of discipline, hair-cloth, fasting, watching, and other like corporall austerities, wherewith the brodes of our flesh are bridled, and it made obedient and subiect to the spirit. For if *S. Paul* did in this wise chastise his body (as he witnesseth of himself he did:) much more ought he to do the like, who standeth in greater need of this medicine: besides that euery one of these chastisements shall increase thy merite, they being all of them workes of pennance, which others do of meeke free-will, only to occasionate their greater meed, and to please almighty God.

2. Secondly, thou must be meruailous heedie & circumspect, to expell these wicked thoughtes presently after they be-ginne once to sollicit & trouble thy mind and to stirre vp thy flesh, inforcing thy selfe all thou maist not to giue them any entrance, but in lieu therof to occupy thy
mind

mind in some other good and godly cogitations.

And thus must we likewise behaue our selues in euery other temptation and suggestion of the enemy, but especially in this of the flesh. For looke by how much more thou sufferest such thoughts to enter in, and perseuerest in them, and by so much more shall they fortifie themselves, and with greater difficulty be driuen out againe, which would neuer come so to passe, if at the very beginning thou diddest expell them, and oppose thy selfe manfully to bear of their first brunes.

VVhereupon a holy Father said very aptly, that the thought of fornication, if we resist it in the beginning, when the diuell doth first put it into our heartes, is as brittle as a bul-rush, and may easily be broken: but if we receaue it with delight and pleasure, and linger any time therein, then doth it become as hard as yron, and very hardly can be broken. Wherunto may that saying of the psalmist be fitly applied: Blessed is he that shall breake his litle ones, to wit, the beginning of his tentations, with the stone, which

is Iesus Christ .

But if in case through thy retchlesnes and small regard these temptations had made a breach, and were alreadie fortified in thy flesh, and thou vnto them, let this be then thy remedy .

3. The third remedie, to cry amaine vpon God with great zeale and affection (likeas they vse to do which in the maine seas are sodainly endangered with some horrible tempest) crauing his diuine help with certaine short and pithie sentences, like to these, *Deus in adiutorium meum intende &c. Domine vim patior, responde pro me. Domine ne discedas à me. Ne tradas bestijs animam confitentem tibi. Iesu fili Dauid miserere mei.* With these and such like wordes maist thou inuocate his diuine fauour .

It shall likewise be very good for thee to recomend thy selfe to our blessed Lady, & to the holy Saints of heauen, especially to such as thou bearest most deuotion: yea and to seeke out some vertuous man, if peradventure at that instant thou couldst come by any, who with his godly exhortations & good prayers might help thee very greatly.

4. The fourth remedie in this case shalbe to procure some affliction to thy body, by fasting, watching, discipline, yea, and in the time of daunger to cause some sensible and present grief, that thereby the stinges which thou feelest may be repressed, & thou be made to forget those vnlawfull delightes wherunto thou art prouoked. This remedie did *S. Benet* vse, feeling some concupiscence in his flesh through the remembrance of a womā, who stripping of his clothes, rowled him self naked vpon sharp thornes, and there turned him self so long, till his body was of a goare bloud, and so vanquished his temptation.

5. The fift remedy is, often times to thinke of death: for so much as no one thing (saith *S. Gregory*) is of so great force to daunt the desires and concupiscences of the flesh, as to thinke of the vgglines and deformity therof, being once dead. This remedy did a holy Father vse, of whome we read in the liues of Saints, that being much disquieted with wicked suggestions towards a woman, whome he had before beene acquainted with in the world,

and finding no meanes how to ridde the same out of his mind, it happened on a time, that a friend of his being come to visite him, amongst other things, told him, how the same woman was departed. This good father giuing care vnto him, and being well informed of the place where she was buried, got him thither on a night: where, opening the sepulcher in which the dead body was laied, and finding it now rotten and stinking very filthily, put a handkerchefe which for the nonst he had brought with him, into this carrenly filth, and therewith returned home againe to his lodging. Afterwards, when either this, or any other woman came to his mind, he presently tooke this cloth, and rubbed it allouer his face, saying: Glut thy selfe thou luxurious wretch, glut thy selfe with this filthy sauour of stinking flesh, and by this means was deliuered of this temptation.

6. The sixt remedy, and that very soueraigne, especially for religious persons to subdue both these and other temptations, is presently to reueale their thoughts

to

to their superiours and ghostly fathers, this being a thing that wonderfully displeaseth the diuell, and that causeth him to flye with vtter confusion, like as a man would do, if the woman whome he solicited to lewdnes; should forthwith discouer his dishonest sute vnto her husband. This counsaile did a holy father giue to a yong man afflicted with this temptation, who following the same, and feeling on a night this conflict, ran diuers times to his ghostly father, returning euermore as his temptation returned, and declared to him what he felt and suffered, seriously recommending himself to his good prayers: and by this meanes, what through the good counsaile which his ghostly father gaue vnto him, and the godly consolations wherewith he encouraged him, it pleased almighty God that he was perfectly deliuered.

These particuler remedies, together with the generall spoken of in the former Chapter, shall greatly help to defend thee against this sinne. And yet besides those common considerations there assigned, thou maist take for a seuenth remedie o-

thers

ethers that serue more particularly against this sinne: as might be the aduises following.

7. First consider, how almighty God doth looke vpon thee, and thy guardian Angell behouldeth all thine actions, that by this meanes thou maist be ashamed to perpetrate so dishonest an act in their celestiall sight and presence, in that before any man, were he neuer so simple, thou wouldest not be so impudent and shamelesse, as to commit the same.

8. Secondly consider, how thy soule is with this vice most notoriously polluted, yea, thy flesh it selfe, and all thy members, (which whiles thou perseuerest in grace, are the temple of the holy Ghost) become now through this sinne the members of an harlot, as *S. Paul* saith: and from a companion and fellow of Angells (which thou art liuing in chastity) thou makest thy selfe a companion and fellow to brute beastes, by liuing dishonestly.

9. Thirdly consider the particuler discommodities that rise of this abominable and stinking sinne. First it short-

neth

neth life, impaireth strength, ouerthroweth a mans complexion, consumeth his substance, and spoyleth him of his good name, for that there is not any sinne soe infamous amongst all men, as this is. Briefly, this vice occasioneth an infinite number of other euills, which dayly experience doth declare and teach vs.

10. Fourthly consider, how albeit thou wouldest neuer so faine wallow still in this pestiferous puddle of sinne, and desire neuer so greatly to satiate this corrupt desire of thine: yet shall it be impossible for thee so to do, this being one of the thinges that is neuer satiated. And therefore, looke how much more thou wadest in this vice, and so much more shall the thirst of concupiscence be inflamed: euen like to fire, the which, looke how much more wood there is heaped vpon it, and so much more doth it kindle, and the flame grow greater. All these thinges, if thou weigh them well, and often, shall suffice I hope, to make thee abhorre this brutall sinne, and cause thee manfully to resist all such temptations as shall induce thee therunto.

R E M E D I E S
A G A I N S T T H E
*second sinne of the flesh, which
is Gluttony,*

C H A P. X X.

TH E second sinne of the flesh is gluttony, a great friend & fosterer of lasciuiousnes: for as much as when the belly is full, and the flesh too delicately intreated, this fire is quickly kindled, & a man falleth easily into the filth of lechery, according as the Scriptures do in sundry places admonish vs. It behooueth thee therefore to be armed at all assaies against this vice, which is the dore and entrance to many others; and of the victory and conquest wherof, dependeth the victory and conquest of the rest.

VVhereupon those holy ancient Fathers that liued hertofore in the wilderness, endeauored themselves all they might

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S to conquer and suppress this vice, vnderstanding right well, that vnlesse this were first fully vanquished, the other could very hardly be subdued. Yea, experience teacheth this to be a truth, how the diuell most commonly beginneth to giue his first onset with this tentation. VVitnesse hereof are our first Parentes *Adam & Eue*: yea the very first temptation which he propounded to our Lord and Sauour *Iesus Christ* was of this sort. Wherefore to defend thee from this so venemous a vice, being one that doth hatch and breed so many other, apply these remedies, and aduises following.

1. The first is, that in eating thou seeke to obserue five things, which preserve thee from five sundry sorts of gluttony, wherof *S. Gregory* doth in one of his bookes make mention. The first is concerning the time, when a man eateth before his ordinary houre, which thou must beware of, forbearing and forcing thy selfe not to take aboue two repasts a day, to wit, dinner and supper, and that at such conuenient & accustomed houres, as they keepe which gouerne themselves

most

most orderly: more then at which times thou oughtest not to eat, without some notable necessity.

If therefore thou find thy selfe at any time tempted to reffrigne this rule, and without sufficient cause to preuent thine houre, thou must fight, and make a forcible resistance, as did that holy monke of whome we find written in the liues of holy Fathers, how on a time being tempted to eate in the morning before his accustomed houre, beguiled himselfe in this manner, saying: Tarry a while vntill the third houre (which is at nine a clocke in in the morning) and then we will eate. And when this houre was come, go too (saith he) let vs worke a while vntill the sixt houre (to wit noone) afterwards, now let vs say a few prayers or psalmes, now let vs lay our bisket bread to sleepe: & thus passed on the time, till his ordinary houre was come, which was at the ninth houre, to wit, three a clocke at after noone, and by this means was he perfectly deliuered from this temptation.

2. The second kind of gluttony consisteth in the quality, I meane, in eating

of

of too dainty and pleasant meats, wherof thou must take great heed, contenting thy selfe with such diet, as may suffice to sustaine and nourish thy body, and not to delight & pamper it, according to that counsaile which *S. Bernard* doth giue vnto thee. And if they shall seeme to be course and vnsauoury, apply that sauce which he prescribeth, that is to say, hunger, and that shall cause the to be sauoury inough. Remember also that singular abstinēce of the anciēt Fathers of *Egipt*, who thought it to be a superfluity to cate any sodden meats, as *S. Hierome* telleth vs. Let therefore this their rigour make thee ashamed of thy riotous excesses, and cause thee to re-
fraine from eating of delicate and sweet meates, for feare that thou be like to those amongst the people of *Israel*, that desired flesh in the desert, and therby prouoked the wrath and indignation of Almighty God against them.

3. The third kind of gluttony is concerning the quantity, that is, of eating more then sufficeth to sustaine nature, wherof followeth (as *S. Hierome* saith) that looke by how much more a man filleth

his

his belly, and by so much more he emptieth and enfeebleth his soule. Thou must therefore shunne all such excesse, seeing meate is (according to *S. Augustines* counsaile) to be taken in manner of a medicine, wherof we vse not to receaue any great quantity. Take heed then of ouercharging thy stomack with too much meat & drinke, as our Sauour doth admonish vs that by this meanes thou maist escape his future indignation, and a million of mischiefes that proceed out of this vice.

4. The fourth kind of gluttonie is touching the manner: When a man eateth his meate too greedily, and with too great seruour, which appeareth plainly by his hastie and disorderly feeding, and by setting his mind too much vpon his meat. This vice doth the wiseman in these wordes reprehend, saying: Long not after euery kind of meat, nor eate not greedily vpon euery dith. Whose counsaile see thou endeauour thy selfe to follow, and be not so wholly intentine to the corporal food which thou takest, but harken attentiuely to the good lessons that are read (if there be any such) or eleuate thy mind

vp to God with some holy cogitation, or say to thy selfe some short prayer or sentence, that by thus doing both thy soule and body may be nourished together.

5. The fift and last kind of gluttony is an excessiue care and desire to seeke out diuersity of meates and newfangled tast, which thou oughtest (as a very blameworthy thing) greatly to eschew, for feare of being like to those whom the Apostle speaketh of, that make their bellies their God, seeking with as great care to serue and satisfy the same, as were requisite for the discharging of their dueties to Almighty God.

For remedie both of these and of all other kindes of gluttony, the considerations following shall greatly help thee, which thou maist take for a second remedy.

1. First consider, how much the ouercharging and heauines that remaineth in thy stomack after thou hast surfeted, doth more hurt and trouble thee, then the diuersity of delicate and sweet meates can delight and do thee good, the tast & pleasure wherof lasteth no longer, then whiles the meat is passing fro the mouth

vnto the throte, neither after it is once thus passed, is ther any memoriall or signe of this delight remaining. And this maist thou much better vnderstand, if thou examinewhat thou art better now for al that thou hast eaten or dronke in all thy life. What hast thou now left of all the feastings, of all the sweet tastes, of al the dainitic morcels that euer thou hast deuoured? Thou seest how al is quite vanished away as though there had neuer beene any such thing. Make accompt therefore, when thou feelest thy selfe tempted with this vice, that the pleasure is already gonne, which so speedily passeth away. And care not for condescending to thy flesh, in that it may thus disordinately desire.

2. Secondly consider the inconueniences that proceed of this sinne: First, the cost and trouble which thou must be at, to satiate this thy gluttony. Secondly, the number of bodily infirmities that grow by meanes of surfeting. Thirdly, it dultheth the mind of man, and maketh him afterwarde vnfit for spirituall exercises. Fourthly, call to mind that euermlasting hunger and thirst, which shall be in the

next

next world, where no one drop of water shall be graunted, as we gather playnly by that example of the rich glutton. Remember also into what a filthie substance thy body which thou makest now so much of, shall be dissolued after it is dead.

3. The third Remedy is, to thinke of Christes and of his Disciples abstinēce, being constrained through famine, to plucke of the eares of corne, and to eate them: how our Saviour likewise fasted fortie dayes in the desert. Thinke also of the gaule that was giuen vnto him in his extreame thirst to drinke being vpon the Roode, which thou oughtest euery time thou art at meate, to call to memory.

4. The fourth remedie is, oftentimes to remember that eternall supper of heauen, wherunto we are all inuited, as our Saviour by one of his parables doth signifie. Consider how, minding to enioy this so happy and royall a supper, it behoueth thee to abstaine in the dinner of this life, that by so doing thou maist then satiate thyself the better: like as we see in the world, a man that is inuited to a sumptu-

ous supper, vseth commonly to be moderate and spare at noone, not to loose the commoditie and pleasure of his appetite at night.

5. The last remedie, and that a very secure one, is, so much as thou maist possible, to fly all occasions of gluttony, as be the feastes and banquets of worldly men, where there is so great abundance and varietie of dishes, so many meates, drinckes, delicate, and pleasant fruites, amidst the which, very hardly may any man keepe sobrietie, where there are so many things to allure him to gluttony. Reméber what holy writ saith of our mother *Eue*, how she saw the tree to be very good to eate, and faire and pleasant to the eye, wherupon she tooke of the fruite, and did eate, & gaue therof vnto her husband. and thereby was the cause of so great a ruine both to her self, and to the whole race of miserable mankind. In like manner also thou shalt fall into many miseries, if thou take not heed of putting thy self into such like perils.

R E M E D I E S
A G A I N S T T H E*temptations of sloth and
idlenes.*

C H A P. XXI.

TH E R E is yet another vice of the flesh, engendred of the two aforesaid (spoken of in the former Chapters, and is called *Sloth* or *Idlenes*, which is a lothsomenes, and disliking of spirituall thinges and a negligence or fainting to beginne any good action, or to finish that which is attempted and begunne already. Against which vice, (being not a little hurtfull) it is conuenient likewise that thou be armed, forasmuch as thou shalt not be without this irksomenes, and lothsome temptations, whiles thou art harboured in this fleshly body, which (as the Scripture saith) doth aggrauate & molest the soule, seing that many times through attending to our bodily necessities,

and the importunities of our flesh, we become slothfull, distract, and dull to do any goodnes. VVherefore, to the end that thou be not overcome with this domesticall enemy, thou maist helpe thy selfe with these considerations and remedies which I shall now prescribe vnto thee:

1. First consider the strict accompt which thou must yeeld of all the time that God doth graunt vnto thee in this life, to worke well and to merit. For that, as *S. Bernard* saith; There is not any moment of time giuen vnto thee in this mortall life, wherof thou must not render an accompt how thou hast employed it. For if we must yeeld an accompt of euery ydle word (as truth himselfe doth tell vs in the holy Ghospell how much the rather are we to do the same, of time spent in ydlenes, and without any fruit, or goodnes? The which thing a deuout & spirituall man marking well, euery time he heard the clock to strike, said thus vnto himselfe. O my Lord God, behould there is now another houre of my life spent wherof I am to yeeld a reckoning vnto

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thee, and so forced himselfe to spend the next houre better then he had donne the former.

2. Secondly consider, how if thou once let the time passe vnfruitfully, which is giuen vnto thee to fructifie & do good in, it can neuer be possibly recouered againe, and so must thou needes afterwards lament the losse of so pretious a thing through thy negligence, and yet want meanes to recouer it any more: for albeit thou shalt haue a meaning to doe well hereafter, yet is it vncertaine whether thou shalt haue time and leisure graunted vnto thee to execute the same: and if thou haue, yet is the good which thou shalt then do, due vnto that present time, and the like thou both mightst & oughtst to haue donne in the time past.

3. Thirldy consider how tedious & painefull the labours of wordly men be to gather a few riches together & to purchase some temporall preferment, and how they refuse no paines to satisfie the humours of other men, & to gaine their gracious looks & fauours, & thus be thou vtterly cōfounded, that they to get vaine

and transitorie things should be more diligent, then thou to purchase most precious and euerlasting riches. Be ashamed likewise, that they should be more diligent and carefull to please men, (being but bondslaues & wormes of the world) then thou to please Almighty God that celestiall & most puissant monarch. Thus read we of a holy Father in the liues of Saintes, who on a time hauing marked the curious attire & tricking vp of a lewd woman, fell of a great weping, and said within himselfe: Pardon me, I beseech thee most puissant Lord and Soueraigne God in that I see the paines which this dishonest woman taketh but in one day to trimme vp herselfe, farre passe all the pains which I haue taken in al my whole life to trimme vp and adorne my soule. The like almost is written of the Abbot *Pambus*, who hauing scene in *Alexandria* a woman of no lesse curious attire then the other, fell of weeping, and being asked the cause why, his answer was, that he wept as well for the losse of that woman, as also for that he imployed lesse care and studie to please Almighty God,

then

then she did to please men.

4. The second remedy, to make thee to take paines, and to worke well in this life, is to thinke often times of the glorious fruite that these thy good trauailes and labours will one day yeeld vnto thee. For if the poore husband man do digge, delue, and till his ground in frost, snow, and in all the cold blastes and stormes of winter, and cherfully sustayneth all this toyle and drudgery in hope of the haruest which he shall haue in summer, that sometimes deceiueth him: how much more reason is it that thou shouldest trauaile & take paines to serue Almighty God in this life, hoping as thou doest, to haue so plentiful a haruest in the life to come, which neuer did, nor can possibly deceaue vs, as both our faith, and all the holy Scriptures do assure vs?

And if the hired seruant weigh not the toyle of his whole dayes trauaile, for ioy of the wages which he looketh to receaue at night: why doest not thou in like manner animate thy selfe to worke in this life remembring the abundant & incomparable reward that shall be paid vnto thee

at night, to wit, after thy death. Neither can any man attaine to so great a reward, but by great paines and trauaile as *S. Gregory* testifieth.

Call to mind also the anguishes, griefes and infinite tormentes that such men suffer, and shall do euerlastingly, which in this life through slouth & negligence refused to take any paines to serue Almighty God, and to fulfill his diuine commaundements, and thus be dead like barreine braunches without bearing any fruit: Which, if thou seriously but thinke of, will put life into thee & make thee beare right patiently any paines whatsoeuer.

Thus did *Achilles* the Abbot find himselfe stirred vp by this consideration, who being asked by a Friar, why being in his Cell, he found himselfe to be slouthfull: for that (quoth he) thou hast neither seen the ioyes which we expect, nor the tormentes we dread: for if thou hadst once well and diligently weighed both these, albeit thy Cell were full of frogs & toads yet wouldst thou abide therein and not be idle.

5. The fift remedie, to redresse this

vice

vice, and to animate vs not to shrink at the toiles which we must take in this life to serue and please Almighty God, is that which the Apostle prescribeth to the Hebrewes, to wit: the oft thinking and rethinking of the life and passion of our Saviour Iesus Christ: for as much as if we did often consider how this good Lord of ours was from his infancie brought vp in trauaile, and how he passed his whole & most holy life, euen from the cribbe vntil his Crosse in continuall turmoiles and troubles, these afflictions of his would suffice to ease and mitigate ours, seemed they neuer so intollerable: his droppes of sweate, would asswage our painfull harts and encourage vs to beare him company, woting well, how indecent a thing it is for the seruant to be in better estate then the maister. If he therefore tooke such paines in this life for the loue of vs, it is not much that we on the other side should take some paines for his loue, and our owne profite. This consideration hath caused the holy Saintes afore time with such seruour and diligence, to walke in our Lords waies: herewith did they cher-

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fully passe over their toiles, troubles, fastings, watchings, and all other the lothsome labours of this temporall life, & so maist thou also doe in like manner, if thou set the same mirrour continually before thine eyes.

6. The last remedy that shall in this matter help thee greatly, is to make account, that euery day is the last day of thy life, which with good reason thou maist doe & thinke, seeing thou art not assured whether the next day shalbe granted vnto thee, or no. Thinke therefore, how thy whole estate for euer dependeth only vpon this one dayes behauiour, and take a good courage by saying thus vnto thy self, My labour shall endure but for this day, it is not much that I behaue my self diligently therin, especially knowing what profite shall therby redound vnto me euerlastingly.

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R E M E D I E S
A G A I N S T T H E
*sinne and temptations of
Couetousnes.*

CHAP. XXII.

TH E second enemy which we haue in this life, is the world, which is vnderstood by the concupiscence of our eyes, conformably to the authoritie of Saint Iohn aforesaid . For as much as the great variety of thinges that are in this world, as riches & other temporall commodities, doe ingender in vs a certaine curious desire to see them, of seeing groweth a seeking & longing to haue them, supposing they should be both profitable and pleasant vnto vs, and then, hauing once obteyned and gotten them, followeth a couetousnes, which is a disordinate desire wherwith we loue, possesse, and enioy them, as also an insatiable appetite to haue alwaies more then

that

that which we haue already . The which vice, for that it is very daungerous, yea as the Apostle saith *Couetousnes is the roote of all wickednes* : It behoueth vs therefore to be prouided of good weapons and sufficient remedies to resist the same, for feare of being ouercome . Wherefore, the best and most conuenient for this purpose are these aduises following.

1. First, if thou be poore and haue a disordinate loue to riches (which loue maketh thee to be more couetous, then if thou hadst riches & didst not loue them) refraine this hurtfull desire, and content thy selfe with thine estate, considering that by thus doing thou shalt haue more security, more quietnes, and more speedie meanes a great deale, to obtaine vertue then if indeed thou wert rich . This did the Philosophers of old time by naturall discourse only vnderstand right well, & for that cause they forsooke such riches as they had, knowing them to be a let and hinderance to the obteyning of wisdom, and all other vertues. Now if these men guided only by the light of nature made choice of pouertie, hauing meanes

to be rich, why shouldst not thou, being illuminated with a higher light, and more glistering brightnes of heavenly grace, wel vnderstand the same truth, and make a vertue of necessity, contenting thy self with that pouerty that Almighty God of his great good prouidence hath giuen vnto thee, as a very substantiall and secure meane for thy saluation, VVhy doe not the examples of the fall of others cōvince thy folly, and their great and grievous harmes make thee to be more heedfull, Remember how *Giezi*, the Prophet *Elize*-*us* seruant being not contented with his calling, but desirous to be rich, deserued with his riches, to haue a perpetuall leprosie laied vpon him. VVc read likewise, how *Ananias* and *Zaphyra*, through a couetous desire which they had to retayne some part of the goodes, which they had purposed before to renounce, were deprived of their corporall liues. Thou canst not be ignorant, into what a miserable blindnes this couetousnes brought that accursed caitiffe *Iudas*, as the Scripture yeeldeth testimony both of these and many more such like examples. VVhich if thou

consider well, thou shalt thereby perceave how much more secure the poore mans estate is, being contented with his povertie, then that of the rich man, being neuer satiated with all his plenty. Thou oughtest not therefore thus greedily to lōg for wealth and worldly substance, which might cause thee to fall into so many dangers, and perillous temptations.

2. Secondly, consider the perills and difficultries, as well of the bodies, as of the soules of rich men, and such as with so great anxietie do seeke after worldly wealth. Sith by this their longing desire after riches, they fall into the diuels snares (as *S. Paul* doth testifie.) Thou seest besides, with how great care and paine these riches be gotten, with how great feare they be kept, and with how great griefe and sorrow they be lost. And whē all is done, these men can haue no more but meate, drinke, and cloth, and this shalt not thou want, with halfe that care, if thou wilt principally seeke for the kingdome of God, and for the heauenly riches of thy soule, like as Christ himselfe hath promised vnto thee.

3. Thirdly

3. Thirdly consider how by louing pouerty, and willingly imbracing the same, thou art therby made more rich & noble, then be all the rich and noble personages of this world; for thus art thou made an imitator of Christ, and like to him, who so highly set by pouerty and with so great rigour, from his infancie to the houre of his death obserued and practised the same, as by discoursing ouer all his life, thou maist right euidently perceauē. What greater honour or dignity then desirest thou to haue, then to be of the same estate and condition, that so high a Lord was of? yea thou art withall made most rich: for by this means the kingdome of heauen and the King and Lord therof is thine, and consequently by possessing him, thou possessest all riches, and much more pretious treasures then may in this life be either attayned, imagined, or desired.

4. Fourthly, another very good remedy not to fall into the temptation of auarice, is to thunne (as much as may be) the haunting of rich mens company, especially if they be couetous: least by their

conuerſation, thou be attainted with their infection. Take heed in like manner, that thou neither ſee, nor deale with much money, riches, or any beautifull & precious thinges of this world, the ſight wherof doth commonly enkindle in our hartes a deſire to haue them; whereas otherwiſe if thou didſt not ſee them, thou ſhouldeſt want this greedie deſire to haue them. This was the opinion of the holy Abbot *S. Antony*, of whom we read, that the diuell hauing laid a goodly cuppe of ſiluer in the high way, where he was to paſſe by, and another time a maſſie wedg of gold in like manner; yet would this holy man neuer take vp any thing, but by and by fled a way from them, leaſt if he ſhould haue ſtaied to looke vpon them, he might haue byn allured to loue the wealth & riches which he had already giuen ouer, and by that meanes haue defiled his hart with the loue of temporall things, which he had firmly purpoſed before, neuer to make accompt of. Fly therefore, as much as thou maiſt, to touch, or deale with money, being not vnlike to pitch, which (according to holy writ) deſileth

them

them that touch it. It shall also help thee not a little in this matter, to go sometimes to visite Hospitals, and to conuerse with poore folkes; as also to consider, how others that be much poorer then thy selfe, beare patiently all their wants and penury. All these remedies may in like manner serue to help them that be rich, albeit in very deed there are others, (as might be the considerations following) more fit for their purpose, to cause them to withdraw their minds from such inordinate affection to worldly wealth.

5. First consider, if thou be rich, how vncertaine & deceitful all the riches renowne, and temporall treasure of this world is. For as much as we see by daily experience, many that haue sometimes bene wealthy and very rich, to be now meruailous poore, and brought into great necessity: yea the greatest wealth in the world, both may be, and oftentimes is, lost wholly in one day. And albeit, it be not thus lost, yet must it (maugre our heades) in the end be by death forsaken; at what time that dolefull distribution is to be made, the body to be giuen in pray

to wormes, the goods to thanklesse heires, yea many times to our foes, the soule perhaps to the infernall furies there to be tormented in euerlasting paines.

16. Secondly consider, how riches do neuer satiate: yea, looke how much a mans wealth and substance multiplieth, and so much doth his hunger and greedy desire to haue more increas: euen like a man that hath a drop sicke, who the more he drinketh, the more he swelleth, and is lesse satisfied then before. Moreover, by thus seeking satiety in that thing which will neuer satiate, thou loosest the true satiety and consolation that God almighty would both in this life, and in the other giue vnto thee, if thou soughtst for it, and therewith only wouldest hold thy selfe content.

17. The third and last remedy, which (if thou be a rich man) will helpe thee much, not to be ouerwhelmed with auarice, is to force thy selfe (seeme it neuer so painfull and grieuous a thing vnto thee) alwaies to be giuing some good almes to the poore: assuring thy selfe, as most certaine it is, that thou canst not

haue

haue any so assured riches, as those are which in this wise thou distributest to the needy, sith these can neuer be robbed by theefe, nor corrupted by time, as the other which thou shalt leaue behind: yea that which is more, these alone will beare thee company when death shall bereaue thee of all the rest. See therefore thou take this secure way, to store vp treasure in heauen, and encourage thy selfe to doe thus euery day, with more cherefulness & alacrity then thou hast done before, considering, that whatsoeuer thou bestowest vpon the poore and needy, Christ himselfe receaueth it, as he affirmeth in the holy Ghospell, who with this condition hath giuen vnto thee what thou hast, that thou shouldest liberally dispence the same to the poore, and taking for thy selfe what is meet and requisite, to distribute the surplusage amongst thy needy and distressed brethren.

O 3

R E M E -

REMEMEDIES AGAINST THE TEMPTATIONS

*of the third enemy, to wit, the Diuell: and first
against Pride, wherunto he principally
induceth vs.*

CHAP. XXIII.

THE third and last enemy, against whome we haue to fight in this world, is the Diuell, who in the authority of *S. Iohn* aboue alleadged, is vnderstood by the Pride of life: for so much as this sinne of Pride was that which made him at the very first to be throwne out of heauen into the bottomelesse pit of hell, And therefore, albeit he induceth vs vnto all other sinnes, and tempteth vs in euery one, yet is this his tempting of vs to Pride (being the most heinous sinne of all) principally attributed vnto him: as also the suggestions of wrath and

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enuie, which proceed out of the others. Wherefore, like as I haue giuen thee weapons and remedies wherewith to resist the rest, so shall I now (God willing) prescribe vnto thee some preseruatiues against these, beginning first with Pride, which is a dilordinate desire and appetite of a mans owne excellency, wherby he seeketh to be singuler aboue others, and to excell them in dignitie and estimation.

1. The first remedy therfore, which thou art to vse against this diabolicall sinne shall be, to consider how greatly God detesteth Pride, and how grievously from the beginning of the world he hath punnished it, as well in Angels, as also in men. In Angels, we see by *Lucifer* and the rest of his adherents: In men, by *Nabuchodonosor*, *Antiochus*, with many others (as holy Writ doth witnes) who through this vice were vtterly ouerthrowne and most seuerely chastised. The same doth likewise testifie in many places how singularly he hath alwaies loued and exalted the humble, wherof both our Saviour, and the blessed Virgin his holy mother do beare sufficient testimony.

2. The second remedy is the consideration of thine owne selfe, sith as *S. Bernard* saith, thine estate being well examined, shall teach thee what thou wantest, and prayer shall obtaine vnto thee, that thou want it not. For God loueth the soule that diligently discusseth her selfe, and which after discussion, doth without flattery and partiality iudge of her selfe. Consider therefore what thou art, both in body and soule, and so shalt thou find more causes of confusion and shame, then to be proud and arrogant. Touching thy body, call to mind, of what a vile substance it was engendred, and how presently is a sacke full of filth & vncleanes, & shall ere it be long be the food of wormes & magots. As for thy soule, it is full of follies, errours, ignorāce, feares, fancies, anxieties & that (which is worst of al) of so many mōstrous crimes which she hath committed against that soueraign & dreadfull Maiesty. Finally looke how much better thou shalt know thy self, & so much more plainly shalt thou perceauē that thou art such as the holy man *Iob* describeth saying: Man borne of a woman, liuing but a small

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time, is full of many miseries, who spring vp like a flower, & withereth quickly, and vanisbeth as a shadow, and neuer continueth long in one estate: for presently thou shalt see him merry, and by and by sad, now whole, now sick, now rich, now poore, now quiet, now troubled: in fine, not in the maine seas be there so many waues and diuers mutations to be seen, as man by dayly prooffe findeth contrary changes & alterations in himselfe. Whosoever therefore considereth these things attentiuely, and throughly weigheth the as they be indeed, shall find much more cause to be confounded, ashamed, and to accuse himselfe, rather then in any respect to be proud and insolent: and when he thinketh thus basely of himselfe, then he is best at ease, and most of all contented. VVherupon we read in the liues of holy Fathers how an holy Abbot being asked on a time, whether it were better to dwell alone and solitary, then to liue abroad in the world and in company with others, his answer was, that, but if a man knew himselfe throughly well, he might securely dwell whersoever

he would; but if he were vainglorious & proud, he should neuer find any quietnes, whersoever he liued. Wherout thou maist gather this note, that the perfect knowledge of thy selfe, is a meane to make thee lowly and humble, and to liue in rest and great tranquillity.

3. Thirdly, if thou find thy self puffed vp with any blast of vaine-glorie, & prouoked vnto pride, supposing that thou art indued with certaine vertues which another man hath not; thinke yet, how he farre passeth thee in many good partes which thou lackest. For if perhaps thou canst fast more, and take greater paines then he; yet hath he more humility, more patience, and more charity, then thou hast: and these be much more pretious vertues in the sight of Almighty God, then thine are. Finally, see thou follow this aduise, to consider others vertues sooner then their vices; and in thy selfe to weigh rather thine owne vices then thy vertues, being more diligent to note in others such vertues as thou lackest, rather then any vertues in thy selfe, which others haue not. This consideration shall keep

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thee in humility, and inflame thy hart with desire to aduance from good to better, and by this meanes thou shalt be preserved from the boistrous blasts of Northern windes (to wit) of ambition and vaine-glory which oftentimes stay the dewes of diuine influence, and blow ouer the shoures of heavenly consolations.

4. Fourthly consider, that if thou be priuy to any good deedes which thou hast done, or perceauest any commendable part to be in thyselfe: consider I say, how all this whatsoever it is, thou hast receaued it of Almighty God, and therefore thou oughtest not to glory any more therein, then in that thing, which belongeth to another mā: yea rather then oughtest to feare, least for thy pride all this may betaken from thee, and thou by that meanes be contemned of such as before cōmended thee. But if in case thou be not vaine glorious and proud of thy good works, but of thy nobility, riches, & other temporall thinges which thou possessest; remember how these things, are also giuen vnto thee of his heavenly liberalli-

ty, to the end that by meanes thereof thou shouldest be prouoked the more to loue and reuerence the good giuer and benefactor: which if thou do not, all these things, wherof thou now braggest, shall for thine ingratitude be an occasion of thy greater punishment and condemnation. Thou art not therefore to vaunt thy selfe or to be proud of these things, but rather to be more humble, and to stand in greater feare and awe.

¶ Fifthly, to beate downe this vaine glory and ostentation (which men are commonly wont to haue through the credite and worldly wealth which they enjoy in this life) it is a very good remedy to consider deeply, how vaine, caduke, and transitory all these things are, like as the life of man it selfe is very short, & vncertaine; It shall be therefore very good to marke wel the words which Saint *Austine* writeth to this purpose. If thou vaunt thy selfe of thy riches (saith he) & of the nobility of thine ancestors, if thou glory in thy countrey, thy colonies of body, & in the renowne wherewith the world doth honor thee, consider with thy self, how thou

art mortall, made of earth, & shalt returne to earth. Behold where they are now which heretofore enjoyed the same titles and stiles of honour, wherewith thou art presently puffed vp? Where be they that so ambitiously desired to rule and gouerne Countreys? Where be these insuperable and vnvancquished Emperours? Where be the Generals, and chiefe Captaines of armies? Where be they that heretofore rode so proudly mounted on their stately cour-sers? Where be they that tooke pleasure in their pompes and ceremonies? Now is all turned to earth and ashes. Now is the memoriall of their liues conteyned in few lines. Looke now into their graues, and see, if thou canst know the master from the man, the poore fellow from the peni-father. Discerne now, if thou canst, the bondslaue from the King, the strong man from the weake, the comely person from the deformed crippe. The same doth *S. Iohn Chrysostome* in a manner say, and addeth: Draw neere vnto the graues of them that are buried, and behold their naked ashes, their stinking carcase, and the offall that wormes haue left, and re-

member how this must be the end of all our bodies, be they neuer so curiously intrated in this life, and passe they ouer their dayes in neuer so great iolity, delicacie, and exile of all annoyces: yea, I would to God (saith he) that all this matter came in the end but to ashes & worms meate, sith these losses should be but small, and the condition of our nature might easily excuse them. But now, remoue thine eyes from their toubes and ashes, & lift vp thy mind to that dreadfull Tribunall of diuine iudgment, where there shall be weeping and gnashing of teeth, where there shall be outward darknes, and the worme that neuer dieth, and the fire that neuer quencheth. Thou canst not, if thou ponder these things aduisedly, be proud and vaine glorious of any earthly thing whatsoeuer.

6. Sixtly, it shall greatly helpe to make thee detest all pride, if thou consider, how deeply God hateth such as be infected with that vice, who (as the Scripture witnesseth) resisteth the proud, and giveth grace vnto the humble. And they are not only hated of Almighty God

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but also of man, in that no man can abide their surly and proud behaviour: yea to themselves also they are very irksome and greivous, considering the manifold dangers wherewith they are hemmed in on euery side: the feares and suspicions they haue, by reason there are so many that maligne them, that lie in waite for them, and crosse them in all their enterprises. Whereupon it is reported of a certaine holy King, who hauing a meruailous rich and pretious crowne giuen vnto him to be crowned therewith, tooke it in his hands and musing vpon it a prettie while before he would put it on his head, at length said openly in this wise: O more noble then happie crowne, for if any mā knew well, how full of feares, perills, & manifold miseries thou art fraught, albeit he stumbled vpon thee with his feet, yet would he not vouchsafe to take thee vp. What this King said of his crowne, thou maist well apply to euery dignity and pretious thing which such as are ambitious desire so greedily in this life. For looke how much higher & more excellent they be, and so much more are they subiect to greater ca-

sua-

ualties, cares, and painfull greifes. See therefore thou take not so great toyle for that thing that so quickly flecteth away as doth the wind of pride and vain-glory.

7. The last remedie to shake of all pride, and to purchase that so necessary a vertue of humility, is to inforce and accustom thy selfe (seeme it neuer so painfull and lothsome vnto thee) to exercise diuers actions of humility: as for example, to do the basest offices in the house, to conuerse with the meaner sort of people, to sit in the lowest place, to cloth thy selfe in meane attire (yet not so meane as to giue occasion to be counted singular, seing this should be pride,) not to do or say any thing, wherby to make shew of excellency and prehemineney, or to cause admiration in other mens eyes; and finally to call oftentimes to mind our Lord and Sauiour Iesus Christes humility, as also that of his holy mother the blessed Virgin Mary, and of such other holy persons as haue liued here in humble and lowly wise.

REME-

REMEDIES AGAINST THE

*temptations and finnes
of VVrath.*

CHAP. XXIIII.

DIVERS of the Remedies, that haue beene prescribed vnto thee against pride, may in like manner help thee against this sinne of wrath and anger: seeing that most commonly such as be proud, are wont also to be angry. Yet neuerthelesse there be other peculiar remedies to be vsed against this vice.

I. The first is, to ponder how farre it is out of all good frame and reason, that any man should be angry, and desire to hurt another man: sith if brute beastes, be they neuer so cruel, fight not one with another, but liue in peace and vnity with those of their owne kinde, how much more reason is it, that men should do the like, who are not borne armed, as bru-

tish and sauage beasts be, nor prouided of weapons to defend themselves, or to offend others.

2. Secondly, behold the vgglines and deformity of an angry and colericke man, both in his countenance, gesture, wordes, and actions : in all the which thou shalt at that time see him wonderfully disordred, and besides himselfe. See thou beware therefore of being angry, if thou wilt not fall into those defects, which in other men do so greatly dislike thee.

3. Thirdly consider, that whosoeuer he be, that hath offered vnto thee any wrong or iniurie, hath donne himselfe much more harme then thee; and if thou be angry therat, and seek reuenge, in so doing thou shalt hurt thy self much more then thine aduersary. For that (as *S. Chrysostome* saith) no man is hurt, but by himself; which should be no lesse a folly, then for a man to kil himself to teare his enemies cote, seing thine enemies body is as his cote, which thou meaning to teare in seeking to kill him, doest first kil thine owne soule : for as *S. Austin* saith, the

knife

knife pierceth the hart of the persecutour before the body of him that is persecuted. Striue therfore to master thy selfe, and to vanquish thine ire, and so shalt thou gaine greater honour and victory, then if thou haddest subdued a strong Citty, and by this meanes, in not seeking thy self to take reuenge, God Almighty shall take it for thee, as he himseife hath promised.

4. Fourthly, if the Diuell, to stirre thee vp to wrath, do aggrauate thine iniurie receaued, and make it greater, doe thou contrariwise what thou canst to extenuate and make it lesse, thinking thus, how he that in this manner hath iniured thee, was at that time ouercome with some passion or indiscretion: or els call to mind some good offices which he may haue heretofore donne for thee: or how thou hast other whiles donne vnto him some iniurie, which he then did tolerate at thy handes, and therefore reason would that in like manner thou shouldest now beare with him. And if thou canst not thus alwaies find any sufficient plaister to heale thy paine, and to appease thy cho-

ler, call then to mind, how God hath borne many iniuries at thy handes, that in like manner thou shouldest beare patiently thy neighbours imperfections.

5. Fiftly confider, how both this iniury, which is now done vnto thee, & all other losses that happen vnto thee (wherby thou feelest thy selfe to be incensed and prouoked to anger) are all by Gods holy prouidence sent vnto thee, that by these scourges, thou shouldest in this life be chastised for thy sinnes, and by bearing patiently this chastisement, come to obtaine his grace, and celestiall benediction. Thus did that holy King *Dauid* thinke, who flying the fury of his sonne *Absolom*, met with that wicked man *Simei* in the high way, who reuiled him with vilanous and reproachfull speeches, and threw stones at him: whereupon one of his captaines being minded to cut of his head, in reueng of so outrageous an iniurie and crime committed against his sacred Maiesty, this patient and most meeke King forbid him so to do, saying: Let him curse and raile vpon me, for thus hath our Lord com-

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manded him to doe : and it may be , that God Almighty will by this means looke vpon mine afflictions , and doe me some good for the euill , which this man doth wish vnto me. In like manner maist thou belieue , that by bearing patiently the reproaches and iniuries that shall be said & done against thee , God will so dispose , that all shall turne to thy greater benefit , and to the comfort of thy soule.

6. Sixtly, if thou feele thy self already ouercome with anger , take heed in any wise thou neither doe nor speake then any thing , wherby this inward indignation which thou feelest , may burst forth in outward shew , but force they self all thou maist to bridle and repress it : get thee also out of his company with whom thou art thus offended , busie thy mind also about some other affaires vntill this colericke passion , which burneth within thy brest , be somewhat quenched , suspecting euery thing which thou then thinkest meet to be done or spoken , yea seeme it neuer so honest and reasonable : for afterwarde , when this angry heat is thoroughly cooled , then maiest thou a

great deal more maturely examyne, whether that which thou thoughtst of before be conuenient to be done or spoken. And by thus doing thou shalt within a small while, see this angry blast blowne ouer & be thy self greatly contented and comforted by hauing overcome thy temptation, and perceauc the diuel, who egged thee therunto, to be fled with vtter confusion.

7. Thus read we in the liues of holy Fathers, that *Isaac* the Abbot did, who being demanded by an other Father why the diuels did so greatly feare him, made this answer: From that time (quoth he) that I was first made a mōke I determyned with my self, neuer to let any anger issue out of my mouth, but to mortifie and bury it within me, and hereupon it commeth that the diuels are so much afraid of me. Euen so maist thou also well hope that they will be of thee, if thou endeavour to doe as he did. Beware also thou let not the sunne go downe vpon thine anger, according to the admonitiō of *S. Paul*: that is to say, that thou expell it quickly, and suffer it not long to sojourne in thy

soule,

soule, for so might it turne into hatred and become more dangerous, and hard to be healed. We reade, how the holy Abbot *S. Agatho* was wont to say of himself, that he would neuer sleep being offended with any man: neither (as much as lay in him) would he euer suffer any other to sleep that was offended with him, but went about forthwith to make attouement betwene himself and others. Endeauour thou to doe the like, as occasion may vrge thee.

8. These Remedies maiest thou at such time principally put in vre, when thou perceauest thy self to be offended with others. But if contrarywise thou see another man to be offended and angry with thee, then frame thy selfe to do one of these two things, either couertly in the best manner thou canst, to retire thy self out of the company of him that is angry, vntill his choler be past ouer, or els (wanting oportunitie to doe thus) force thyself to ouercome euil with good according to the Apostles counsaile, seeking to appease him with some faire and humble speeches, seing (as the wise man

saith) a mild answer assuageth anger, and hard speeches kindle fury and rage. But if thou shouldest want meanes to doe either of these two, take such order at least wise that thou vse silence, whiles thou seest him in this angry mood, and that in thy hart thou pray to God for him: for that (as *S. Gregory* saith) It is a great deale more glorious, to shun wrath by silence then to subdue it by answering.

9. Lastly note, that if the anger or impatience which thou feelest in thy self do not proceed of any iniury or wrong done vnto thee by any person, but through the aduersities and tribulations that happen vnto thee in this life: then shall it be a very good remedy, to remember the examples of such perfect and holy men, as haue endured with great patience farre greater tribulations and calamities then thine be. Remember that inuincible patience of *Iob*, who with so stout a courage sustained so many losses, so many sores, such infinite number of griefes, corrosyues, hart-breakes, as happened to him in one instant. Neither did he amongst all these millions of miseries once droope or shew

by

by word or deed any signe of blame-worthy impatience, as the holy Scripture testifieth. Thinke also of that holy man *Tobias* his rare patience, who in his blindness, pouerty, and all his other annoyces, had continually a constant mind, and cōformable to the will of God.

10. Consider also that meeknes and meruailous patience of the holy Prophet *Moyse*, whome not all the continuall troubles & murmurings of that vngratefull people which he had brought out of *Egipt* could suffice to disquiet, or moue to anger. The like patience and mildnes maist thou note in that holy King *Dauid* amongst all the manifold persecutions & afflictions which he suffered through the whole course of his life. The same constancy and patient mind shalt thou in like manner find by discoursing of many other of the holy Prophets and perfect mens liues of the old Testament, and much more exactly in the new: sith we read in *S. Luke*, touching the Apostles, how they being by a decree and counsaile of the Pharisies bet, and outragiously iniured, passed ouer all with great gladnes, as be-

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ing thought worthy to suffer these contempts for the name of I E S V S . And not only these , but innumerable other torments did they suffer, with like constancy and cheerfulness, shedding their blood, and loosing their lives for the loue of the same Lord . And after them , many thousand thousandes of martyrs did the like , whome thou maist also call to mind according to thy skill and knowledge .

II. But aboue all, call to mind, and pause of purpose to consider, that meruailous and incomparable patience of the Holy of all Holies, our Saviour & Redeemer Iesus Christ who suffered much more persecutions, paines, reproaches, villanies, griefes, torments in all his life time, and with farre greater constancy & meeknes then did euer any other , conformably to that the Prophet *Esay* foretold, That he should stand dumme, euen like a Lambe before the shearer. And *S. Peter* saith , how being railed vpon and reuiled by others , he gaue no euill word at all, and in suffering so grievous torments, did not threaten them that with such barbarous cruelty tormented him, yea in

recom-

recompence prayed to his euerlasting Father for them . If thou propound these things, with the other examples before thine eyes, all thy tribulations, aduersities, & persecutions whatsoeuer shall seem but very small and easie vnto thee, and thou shalt therby be animated and encouraged to endure all very patiently .

12. Thou maist also in this case apply another remedy, by considering the great comodity which thou shalt receaue by these tentations & tribulations which thou sufferest . This consideration, as *S. Gregory* affirmeth, doth mitigate the force of the scourge and affliction . Thinke therfore that like as gold is with fire purged in the fornace, so shall thy soule be purged with the fire of tribulatiōs . And how for this cause Almighty God doth send them vnto thee, as a father that loueth thee dearely: and by chastising thee, as his sonne, he doth purge & polish thee: wheras if thou lackedst this discipline, and his holy rodd of correction , thou shouldst not deserue this title and name of sonne .

13. Consider furthermore that the

stones

stones which are to be laid in the celestial *Hierusalem*, must first be hewen here with many blowes of tribulations, pains and persecutions: for aboue in those heauenly bowers, there shall be no noyce of hammers, to wit, no dolours, nor wailings, no toiles, nor temptations at all, but endlesse ioy, and happy quietnes. Belieue likewise, that if (as *S. Paul* sayth) thou be companion of Christ in this life in his passions and tribulatiōs, thou shalt in the next life be a companiō of his ioyes and consolations. And if thou suffer with him in this worlde thou shalt afterwarde raigne with him euerlastingly in the other world. And if here thou be a little afflicted and grieved (sith the afflictions of this short life, are but short and small) thou shalt afterwarde reioyce in heauen with a glorious & ineffable ioy, as *S. Peter* promisseth thee.

14. All these things, if thou consider them well, as the holy Saints aforetime haue considered them, thou shalt not only abide patiently these thy present tribulations, but yeeld also most hartly thanks to that Lord, who with so singular loue

doth

doth send them vnto thee for thy benefit, and for the enriching of thy crowne: for it is impossible to come by so great a reward as we look for, without great pains and trauail. And truly, great reason it is that Christian men like good souldiers should follow their captaine Christ, tracing his steps, and walking the same way he went before, and entred thereby into his glory.

R E M E D I E S

AGAINST THE

*sinne and temptations
of Enuy.*

CHAP. XXV.

T now remaineth, to set thee downe some remedies against the temptations of enuy or malice, wherewith the Diuell is in like manner wot to assault vs. For as holy Writ doth witness: through the malice of the Diuell death first entred into the world. This made the Iewes to seeke our Lord & Sauiour his death, and by this vice haue ma-

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ny murders, and innumerable wicked acts bene committed in the world. This is also that most cruell beast, which *Iacob* said had deuoured his sonne *Ioseph*. And therefore thou must carefully foresee that this venomous viper beginne not at any time to nourish her selfe in thy soule, but that forthwith at the very first brunt thou kill and cast her out, vsing for that purpose these instructions and aduises following.

1. First consider, how this sinne of Malice, or enuie (which is according to Saint *Austin* a grieue and sorrow at others felicity) is more hurtfull and vnprofitable then any of the other. For albeit other sinnes doe hurt the soule, yet affoord they, I know not what kind of miserable tast and pleasure to the body: but this vile vice, doth both hurt the soule, and afflict the body. For it scaldeth the hart, pineth the body, withereth the face, appalett the countenance, briefly it tormenteth and ouerthroweth the whole man, being like to the worm that consumeth the wood, whereof she commeth. And then doth the enuious
man

man find him selfe to be in worse case, & most wretched, when the other, whom he maliceth, is best at ease, and most happie.

2. Secondly consider, how by resisting this so fretting and fruitlesse a vice, and by being in the state of Godes good grace, thou art a partaker of all such good thinges as others doe possesse, seing charity doth make them to be thine, and therefore thou oughtst to be ioyfull that other men enioy such goods, and liue so happily, rather then to be sorrowfull, or any whit griued thereat. For by reioycing with charity, thou art made happy in their happines, and by maliciously repining thereat, thou lookest thy part, and they remayne still with their prosperity, which albeit they lost, yet shouldst not thou recouer it.

3. Thirdly, whatsoeuer helpeth against Pride, shall likewise help against Enuie, as proceeding for the most part out of the other: for so much as the proud man bearing impatiently, that any other should be his better, or peere and fellow with him, he maliceth those, whom in

any

any respect he deemeth to be his betters or more happie then he is. Seetherefore, thou endeaour thy selfe to plucke this poysoned roote out of thy hart, and not to set thy loue vpon the temporall things of this world, which are so miserable, spare, and scant, that if thy neighbour haue them, thou must go without them, and many times must lacke that which another man might conueniently leaue. But if on the other side thou set thy mind on spirituall and heauenly thinges, no man can bereaue or barre thee of them: yea, looke how much the number of such is greater that enioy and possesse the same goodes which thou doest, and so much shall thy happines increase, and grow greater. And by this meanes thou shalt be so farre off from malicing any man, that thou shalt hartily desire, that euery one might obtaine the good thinges which thou thy selfe possessest; considering that by this means thine owne riches and happines should not be a little increased.

4. Fourthly, if the desire of thy owne excellency, do make thee to malice thy neighbour for being thine equall or more

high

high in dignity then thou art : consider that in doing thus , thou loofest that which thou lo greatly seekest for: for that herin thou debasest thy selfe , and giuest other men occasion to contemne thee, per- ceauing this thy cankred and vile nature, which thus dishonestly thou thy selfe dis- couerest . But if contrarywise thou woul- dest striue and master thy selfe, and to re- ioyce at thy neighbours welthare , as at thine owne , then should thine estimati- on and credit grow much greater, seing euery good man would esteeme better of thee , and highly commend this charitie , & noble mind of thine, wherof , by thus doing , thou giuest vnto the world an ap- parant and plaine testimony . Thy spiri- tuall profit should herewith be in like mā- ner greatly increased: for either would God giue vnto thee the same goodes & graces which thou reioycest to be in thy neighbour , or at leastwise reward thee plentifully for the merit of thy charity . And therefore saith *S. Crisostom*, that the ver- tue of charity is exceeding great and mer- uailous , which without spoyling any man , doth rob and take all: for as much as

by reioycing at other mens welfare and happines, we make their happines to be ours, and winne possession of all that which others do possesse.

5. Fifthly, al such meanes as help to excite and stirre vp charity towards our neighbour, shall likewise help greatlie to subdue and vanquish this vice. As for example, to thinke how we are all brethren as touching our bodies, descended of the same parentes *Adam* and *Eue*: and as touching our soules all created of one Lord, regenerated by the self same vertue, redeemed by one price, and by the self same Redeemer. We haue all of vs one mother the holy Catholik Church, the same faith, the same Sacraments, & all do hope for the same blisse, where euery ones happines shal be common to all, and that of all to euery one. Whereas therefore so many and so great causes of vnitie and charity be, enuy ought to beare no sway, there should be no grieffe at others good, nor mirth at others misery; yea rather we ought all of vs to reioyce at other mens hapines and well doing, and lament their harmes and euils, as if they were our owne, perfour-

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ming therby what *S. Paul* prescribeth, to reioyce with such as reioyce, and to weep with them that weep. But if peradventure all these causes of vnion iustice not to make thee to reckon thy neighbours goods as thine owne, he seeming stil but a stranger & forener in thine eye, and one that neuer did thee any good but rather harme and iniurie: remember how when thou wert a greater stranger, and farre more vnworthy, Christ bestowed so many and so great benefites vpon thee, for which he will haue thee to make a recompence with other benefites, not done vnto himself (for he standeth in no need of thy good turnes) but bestowed vpō thy neighbour, seeme he neuer so vnknown, & vnworthy vnto thee. For looke what good thou doest to such a one, this Lord will accept it as done vnto himselfe.

6. Sixtly consider, how to vanquish this venemous vice of enuie, the law of nature, common to all men ought at least to moue thee which teacheth vs to do to others, as we would be done vnto our selues. Like as therfore thou wouldst not, that other men should be griued at thy

good, so oughtest not thou to be offended at their wellfare: for otherwise thou shouldest shew thy selfe to be a senselesse creature, and without all reason: yea, well may we say by the malicious man, that he hath lost his reason and naturall iudgment, sith he would not sticke, to make choice of his owne losse, if by that meanes he might procure harme to them whome he hateth. Thus do we read of a King, who intending to make a prooffe of the cankered natures of two persons, the one malicious and the other a miser, caused two such to be brought before him, vnto whome he made this offer, that they should aske of him whatsoeuer they would, for willingly it should be giuen vnto them, prouided alwaies, that the second should haue the double of that which the first did aske. These two persōs being now at great contention which of them should first beginne, least the other should gaine the double, the King being constrained to take vp the matter, commanded the malicious man to speake first, who made this request, that one of his eyes might be put out, to the end that the

other

other man might haue both his put out : chosing rather his owne harme the good, that the other, whom he hated, might by receauing the double, according to their offer, be the more annoyed. The which story, if it were true, declareth plainly, to what blindnes this vice bringeth a man, that letteth himselfe be therewith lewdly ouercome.

7. The last Remedy, which (in case thou be tempted with this vice) I haue to prescribe vnto thee, is to force thy selfe continually to pray for him whome thou dost malice, and beare enuie vnto, as also to speake well of him to others : yea, if occasion so serue, to do him seruice, albeit thou seeme to do it fainedly, & against thy stomake: in that for this force and violence which thou shalt vse in mastering thy selfe, and breaking of thy will, no doubt, but God Almighty will giue vnto thee the gift of charity, whereby thou shalt be perfectly cured of this detestable vice, and maist afterwarde loue both him and all thine enemies whatsoeuer they be.

C E R T A I N E
O T H E R A D V I S E S
A N D R E M E D I E S

*concerning the same matter of
temptations.*

C H A P. X X V I.

BESIDES these temptations spokē of in the former Chapters, wherewith the diuell doth most commonly tempt vs, there be diuers other meanes, wherby he vseth to molest and trouble vs, as by propounding otherwhiles temptatiōs of infidelity: doubtes against our beliefe: or suggestions of blasphemies: yea, sometimes he bringeth vs into such a maze & perplexitie, as whither soeuer we turne our selues, or whatsoeuer we say or doe, we still seeme to be caught and intangled: other whiles also he endeauoureth to bring vs into desperation, and thus doth he with these and diuers other vexations

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disquiet, and gricuously assault vs.

I. Against all which his craftes and subtilties, take this for a generall rule, neuer to stay of set purpose to dispute or reason with the diuell, for if thou doe, thou art like to be ouercome as *Eue* was, for hauing done the like. It shall be therefore much more secure, not to stand reasoning, or listening to that which the diuell shall suggest vnto thee, but forthwith to fly the temptation in the very beginnig by thinking of some other matter quite contrary to that which he would haue thee. As for example, if he propound temptations of infidelitie, saying vnto thy soule: how is it possible that this mystery should be thus and thus? make no accompt to answere him, by shewing vnto him any reason of that truth which thou belieuest, but say: I belieue as our holy mother the Catholieke Church belieueth, and this sufficeth me: neyther do thou descend to any other particularity. In this manner also must thou doe, if in case he molest thee with temptations of blasphemie, saying: Thy blasphemy be to thy perdition, for I adore and loue my

Lord God . With this, or some such other like short speech thou maist set thy mynd at rest, attending to some other busines, and different cogitations . Neyther let these his suggestions dismay or trouble thee any thing at all, for they shall not make thee to loose any one iote of the grace and fauour of Almighty God : yea by doing thus, as I tell thee, thou shalt greatly increase thy merit .

2. If in like manner he go at any time about to mesh thee in any perplexities, scruples, or other obscurities, whereby thou wotest not on which side well to turne thee: make no reckoning of the, but conuert thy selfe wholly to God Almighty, saying I will, my Lord my God, both in this, & in euery other thing what thou wilt, neither doe I will, or yield consent to any thing that may displease thee . And thus maist thou with this saying quiet thy selfe and be in great security .

3. In like manner, if he shall induce thee to desperation, laying before thee the multitude and enormitie of thy sinnes behold our Lord and Saviour Iesus Christ thy Iudge nayled vpon the Rood, in who

thou

thou hast more goodnes without all comparison, then in thy selfe thou canst haue wickednes: and thus putting all thy confidence in him, thou maist despise, and defie all the Diuels. And not onely in this, but in all other thy temptations I would haue thee to make Iesus Christ crucified a familiar defence and buckler for thy security. For like as *Moyse* gaue vnto the children of *Israell* being stung in the desert, or bitten of venemous serpents, that serpent of brasse, raysted vp vpon a high peece of wood, whereon whosoever looked stedfastly, and with faith were cured of their griefes: In like manner, and much better, all such as with sayth shall behold our Lord & Saniour Christ crucified, and heaued vp aloft on the tree of the holy Crosse (whom the serpent of brasse did in figure represent) shall be healed of all their bitings and stings of trespasses and temptations.

4. At such time therefore, as thou feelest the serpent to assault and sting thee with thee sinne of pride, behold Christ humbled on the Crosse, and made obedient euen to death. If with couetousnes

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behold that pouerty and nakednes, wherewith he hanged on the roode, in such extreame distresse, as he hath not where to rest his head. If thou find thy selfe assailed with the delights of lust, behold his brused and beaten body fraught full of extreme anguish: and how for thy sake he hangeth on the Rood all wounded from top to toe, and afflicted with most grievous torments. If thou feele thy selfe prouoked to Gluttonie, looke vpon thy Lord fastned to the Roode, who being extremely payned with drought, had gall and vineger given him to drinke.

5. If thou perceauce thy selfe stirred vp to anger, behold that inuincible patience of our Sauour Iesus Christ crucified, in abiding all those his most villanous blasphemies, and incomprehensible torments. If thou be vexed with the venomous vice of malice, consider that feruent charitie, wherewith our Sauour shed his most pretious bloud on the Crosse for vs all, and prayed euen for those his persecutours that crucified him. If slouth or idlenes cause thee to waxe cold and dull in doing of good workes, fixe thine

eyes

eyes vpon those feet so cruelly nayled to the Crosse, which were neuer wearied with wandring and seeking for thy saluation. Finally, in this thy Lord and Sauour thus crucified, if thou seek in time vnto him, thou shalt find sufficient remedies against all kind of temptations, wherewith in this life thou maist be any wayes assailed.

6. It resteth now, to admonish thee of one only thing touching this matter, that when at any time thou shouldst, either with this, or with any other of the aforesaid remedies repulse thine enemy, and resist his suggestions, yet must thou not thinke thy selfe secure, as though the battaile were ended and the field fully fought and wonne: for as much as it is the propertie of the Diuell, when he is overcome in one temptation, to arme himself forthwith, and to make preparation for another, like as he did to our Saviour in the wilderness, whom when he could not one waie overcome he assailed and set vpon him another way. And therefore, albeit thou find thy selfe to be at some rest, and perceauest the ene-

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my to haue taken some truce with thee for a while, after he is vanquished: yet beware thou trust not too much to him; for when thou shalt suspect least, then will he returne to make a fresh assault, & to molest thee with new temptations, & if he then chance to find thee vnarmed, and vnprovided of weapons to encounter and withstand him, he will easily subdue thee, and robbe thee of all the aduantage which thou hadst before wōne with so great honour.

7. Take heed therefore thou neuer lay thy weapons aside, but alwayes be provided, and in readines for the combat: neither bethou tired with his importunate infestations, wherby he for the most part ouercommeth them that waxe faint harted and weary to withstand him: but like as he is importunate in tempting thee, be thou also importunate and constant in resisting him: and by this meanes thy crowne shall be so much the morerich and pretious, as the temptations, which through the assistance of God almighty thou shalt overcome, be more irksome and importunate.

WHAT A
GOOD CHRISTIAN
OUGHT TO DO, WHEN
HE FALLETH
sicke, and draweth neere to the
houre of his death.

CHAP. XXVII.



L that I haue hitherto in-
treated of will help thee du-
ring the time wherein it shall
please Almighty God to
graunt thee health & strength
of body. But for so much as this tempo-
rall life of ours is subiect to many infirmi-
ties, and in the end there is no remedy,
but we must all of vs needes dye at one
tyme or other, according to the holy ordi-
nance and appointmēt of God almighty:
I haue for this cause, thought good in this
Chapter to adde certaine aduises and in-
structions, to teach thee how to gouerne
thy selfe, both in the time of sicknes, and

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in the houre of death . Neyther oughtest thou with worse will to read these, nor with lesse diligence to execute them in their time then the former . Neuertheles , these aduises shall principally profite them, that in their health haue imployed their time in those exercises, which haue beene hertofore spoken of in this litle Treatise, preparing them selues continually to death, as all good & faithfull Christian persons are bound to doe. For they that prolong their preparation and conversion vntill the houre of death hauing liued loosly and without the feare of God all the time of their health, albeit they ought not to despaire (but to make the best shift they can for their poore soules during the small time which they haue to liue :) yet are they in great danger, no doubt , and in a very perilous estate, these being they of whose saluation Saint *Austin* doubteth . Let vs therfore (as *Saint Paul* forewarneth vs) doe well whiles we haue time , continually watching, and preparing our selues for death, according to the counsaile of our Saviour, seing we neither know the day nor

houre

houre therof. Neuerthelesse, when thou suspectest that houre to be already come, then oughtest thou to be more diligent and carefull in thy preparation.

1. The first aduise therefore, which in this behalf thou shalt take, let be this, that when soeuer thou fallest sicke (albeit thy sicknes seeme not to be greatly dangerous) that presently thou be carefull to prouide phisicke for thy soule before thou prepare any for thy body. Take order therefore that thy spirituall phisitian may come to purge thy soule by confession, either before, or assoone as the other to cure thy body by potion: and expect not, till the bodily phisitian do will thee to do thus, as he is bound to do, if he haue care to obey that which the sacred Canons do command him. Wherin this most true sentence is also recorded, that God doth many times send sicknes of body, for the finnes of the soule. And therefore it may so fall out, that the cause once ceassing, to wit, finnes, the effect shall also cease, to wit, sicknes.

2. Now, if hauing vsed this remedy of confession, thy sicknes do still continue;

then

then take this for a second aduise, to accept it with a cheerfull & willing mind, as a gift which thy heauenly Father for thy soules health, with singular loue sent vnto thee, resigning thy selfe to suffer for his sake, whatsoeuer his diuine prouidence shall ordeine and lay vpon thee: & see thou purpose fully in al things to conform thy selfe wholly vnto his most holy will. But because the frailty of man is great, and feeling the gripes of painful & grieuous sicknes, it shall be a very hard matter to haue that patience and conformatie to his diuine will, which were meet and requisite to haue.

3. Let this be therefore the third aduise, to make thy humble prayer vnto God, for the obtaining of such graces as thou wantest, and he knoweth to be needfull for the welfarre of thy soule. Procure likewise that other men may pray for thee, following therein the counsaile of Saint *Iames* the Apostle, who saith: If any man be sicke amongst you, let him cause the Priests to come, that they may pray ouer him. And thou maist well hope, that their prayers made with faith, shall be

no small helpe to mitigate the pains of thy grievous sicknes.

4. The fourth aduise is, that as in thy health either thou didest, or at leastwise oughtest to haue endeauioured thy selfe to edifie, and giue good example to those with whom thou didest conuerse, that now in time of sicknes thou be carefull also to doe the same: being obedient vnto them that keep thee, and taking willingly the medicines, and whatsoeuer for thy health shall be prescribed vnto thee, be it neuer so loathsome and against thy stomake. In like manner, thou must take heed thou shew not any anger or impatience in thy speech, especially to such as attend vpon thee, and that thou giue louing answers to them that come to visit thee, not complaining too much of the paine which thou feelest, but recommending thy selfe in humble and lowly wise vnto their good deuotions. And thus oughtest thou in all other thinges with such good discretion and meeknes to behaue thy selfe, that they which see thee, or haue any dealing with thee, may be edified by thy conuersation, and conse-

quently take greater compassion of thy griefes, and helpe thee more willingly, both spiritually and corporally also, if need require.

5. The fift aduise is, that albeit thou must take for the recovery of thy health, all outward remedies and bodily phisicke that may be applied vnto thee, yet oughtest thou to put greater confidence in the celestiaall Phisition, and in his diuine mercy and prouidence, then in any artificiall and humane medicines: least otherwise it might happen vnto thee, as it did to King *Aſa*, who being visited with exceeding great paines in his seere, deserved not to be restored to health, for that, as the Scripture telleth, he trusted more to the skill of his Phisitian then to the help of God Almighty.

6. The sixt aduise is, that if through the goodnes of God thou recover thy health, and be recured of thine infirmity, that presently thou remember to giue vnto the Authour of all good things, most humble thanks, for his great benefite: acknowledging and confessing freely, that it came principally by him, rather

then

then by any other helps and humane remedies. See therefore thou shew thy self as gratefull as thou canst vnto him, lest otherwise thou be like vnto the nine vngreatfull lepers whom Christ clensed from their disease. Doe thou therefore endeavour to be like vnto the tenth, who albeit he was a forreiner, yet did he by and by after he had receaued health, returne back to yield thanks vnto his benefactour: whereby he deserued to be commended of the same our Lord and Sauour, and the other nine to be rebuked, and condemned for their ingratitude.

7. The seauenth aduise is, that hauing now recouered thy health, thou carefully endeavour, to auoyd all manner of sinne, and to amend thy life hereafter, assuring thy selfe, that for this cause it was restored vnto thee. Thou must therefore be very diligent to execute all those good motions and purposes which thou hadest, or shouldest haue had in thy sicknes, if God did vouchsafe mercifully to restore thee to health againe, as now he hath done. For otherwise by forgetting the benefite receaued, and returning

backe againe to thy vomite, and wonted manner of offending, thou shalt deserue to haue some worse thing layd vpon thee, like as our Sapiour himselfe aduertised the man whom he had cured of his thirty and eight yeares palsey.

8. These be the aduises which thou maist vse in such infirmities as God shall permit thee to escape, and to haue thy health restored. But if thy malady be mortall and such as will make an end of thy life, then ouer and aboue that hath bene already sayd, thou maist take these aduises following.

9. The first is, that perceauing thy sicknes to increase, thou then awake thy selfe with more vigilant care, to dispose, both of thy temporall & spirituall affaires as if those words were then spoken to thee which were deliuered by the Prophet *Esay* to *K. Ezechias*, saying: dispose of thy house for thou shalt dye, & shalt not liue. See therefore, thou make perfect thy will, which euery good Christian man ought to prepare in time of health, when he may with better ease, sounder iudgement, and more mature aduise doe the same, and not

to drue it of vntill the last houre, when all these commodities do faile: wherby it fallerh out for the most part that the wils which are made in those extremities, are done very imperfectly, by reason of the impediments which are incident vnto sicknesses. Hauing therefore thy will in a readines, with thy satisfaction therein conteined, thou maist then, as shal seeme best vnto thee, alter, or adde thereunto any thing by way of codicill. But if in case thou hadst beene heretofore negligent in this matter, and hadst not made it, or at least not so exactly, as to content and satisfie thy mind, then maist thou make it a new, at such time, as thou shalt find thy selfe best at ease, of ripest iudgement, and least letted with thy sickness, procuring to haue some trustie friend at hand, to put thee in mind at that time of necessary remembrances.

10. The second aduise, to help thee in this case, is, that when thou hast once finished thy will according to thy mind, hauing set downe therein a perfect satisfaction and cleared thy conscience both for matters of restitution and debtes

(if any such be to be thought vpon) as also touching other discreet and godly legacies. Briefly, hauing disposed of al thy temporall causes, endeouour thy self forthwith to forget quite all earthly things, which thou leauest here behind thee, and wholly to occupie thy mind in heauenly matters, which thou shortly hopest to enioy : that by this meanes, the remembrance of such things, as hertofore thou hast loued well, & now must needs leaue, doe not disquiet thee, or cause thee to receaue death more vnwillingly, then were meet thou shouldest doe.

II. And to rid thee the better of all these incombrances & dāgerous distractions, let this be the third aduise, to cōmand all them that be of thy house, & to require al others that come to visit and assist thee, not to deale with thee any more in any temporall affaires, nor to put thee in memorie of such worldly things as thou hast borne affection vnto before : as might be thy riches, wife, children, friends, with other things, wherein hertofore thou tookest great delight. And then see that this be chiefly done, when death is at hand

and

and thy life draweth fast to an end: then I say, let this aduise be most carefully executed, least the sight or hearing of such matters, might then allure or draw thine affection vnto them, and so thy mind be distracted and carried away from diuine and heauenly thinges, wherwith thou oughtest at that time to be onely in loue, and only to desire, and thinke vpon.

12. The fourth aduise, when thou seest thy selfe to be in these termes, is to cause some deuout, spirituall and godly persons to be called for, who in this so busie and important a time, may assist and giue thee good counsaile and exhortations, comforting thee eyther with their good speaches, or by the good lessons which they may read out of some such spirituall booke, as may serue most fitly for thy purpose, that by this meanes, thy soule may more easily eleuate her self vp to the consideration of celestial & heauenly matters, wherein, but especially in the blessed passion of our Saviour Iesus Christ, thou oughtest principally to occupie thy mynd. These men may also with their Zealous and seruent prayers

do thee wōderful much good calling vpo God for his diuine mercie towards thee, and beseeching our Lord and Sauour Iesus Christ, & his blessed mother the Virgin *Mary*, with all the whole court of Heauen, to help and fauour thee in that houre of thy departure, being a time so painfull, and so full of peril. And in this manner must thou also pray thy selfe as well as thou canst.

13. The fifth aduise is, that when thou thinkest thy life to draw very fast away (yet before such time as thou shalt loose the vse of reason) thou craue for the last Sacrament of Extreme Vnction; & this must thou endeouour to receaue with great faith and deuotion: and when thou hast so done, then shalt thou make a protestation of the Catholicke faith, if thou canst any by heart, if not, to let some one be read vnto thee: wherein thou shalt protest to liue and dye, belieuing & confessing all that our holy mother the Catholike, Apostolicke, & Roman Church confesseth and belieueth. And therefore thou oughtest not to driue of the receauing of this last Sacrament, vntill the

very

very later end (as some very indiscreetly doe) to the end thou maist be of sound iudgment, & haue perfect vse of reason, to receaue it deuoutly, and to make the afore-said protestation sincerely and aduisedly.

14. The last aduise, which I haue to giue in this matter, is, that hauing already performed what hath bene told thee in this Chapter, thou prepare thy self for the last conflict, which is yet behind, in the houre of thy departure, arming thy self against such temptations, as are wont then commonly to assaile vs. And to the end thou maist the more manfully resist and vanquish them all, and by vanquishing them obtaine the crowne of conquest; it shall not be amisse to aduertise thee before hand, with what temptations the Diuells doe ordinarily disquiet the soule of man at her departure out of this world according as we are informed by the holy Doctours that haue written vpon this matter. See therfore thou marke well, what I shall set downe touching this point in the Chapter following.

OF THE
TEMPTATIONS
THAT HAPPEN
COMMONLY IN

the houre of death : and of the Remedies against the same .

CHAP. XXVIII.

MAN yfold are the anguishes and anxieties, which the soule cō man doth cōmonly feele in the perilous houre of death, this being the most terrible thing that can happen vnto vs in this life . Forasmuch as at that time the soule doth suffer on euery side, and which way soeuer she turneth her selfe she findeth great cause of corrosy and extreme annoy .

i. First she suffereth in respect of the body, from which she parteth with no small paine: she suffereth also in that she must part from the temporall thinges

which

S which she leaueth here behind her : and looke how much more she loued them during this mortall life, so much more do they in that houre of death torment her. Againe she suffreth through the great feare she hath of the strait accopt, which she knoweth well, she must forthwith passe to the dreadfull Iudge, of euery thing which she hath done during her whole life. She suffereth through the horrible vision of diuels, which in that houre appeare vnto her, the sight wherof is an intolerable tormét. But much more doth she suffer in respect of the gricuous and bitter assaultes, wherwith in that houre they far more fiercely set vpon her, then they euer did before.

2. For like as towards the end of the world, and time of generall iudgmét, the Prince of darknes shall so much more terribly, and with greater rage and fury assault mankind, as he knoweth better how small a time he hath then remaying to do the same, and to infest it any longer : euen so in like manner the diuels do now behaue themselues towards such as be at the point of death, against whom

they

they bend all their forces, they practise all their sleights, and subtilties : for so much as they know well, that if the soule in that last houre doe escape their dreadful clawes, they loose for euer what they pretended to gaine all the time that she hath liued in this world: for thus do the holy Doctours commonly affirme vpon that sentence of the Apocalyps, which saith: That the Diuell descendeth downe with great rage, knowing that he hath but a small time . So that the anxiety and conflict of that houre shall be so great, as no man by words can sufficiently exaggerate.

3. The which we do plainly see by an example, that *S. Iohn Climacus* reporteth to haue happened in his time to a religious man, whom he both saw and knew, and writeth of him in this manner ; how he hauing liued somewhat loosely in his monastery, fel sick on a time euen to the very point of death ; and then was in such sort rapt in spirite, that he saw the dreadful rigour & manner of proceeding at the day of iudgment & doome of euery soule : and afterwardes comming

to

to himselfe againe, hauing through the diuine & speciall dispensation of almighty God obteyned a time of pennance, this holy man sayth, how the monke aforesaid prayed all those that were there present with him (amongst whom was the same *Iohn Climacus*) that they would all depart out of his Cell, wherein he afterwards remained all alone, vntill the houre of his death, which was for the space of xij. yeares after. In all which time he neuer came abroad, nor spake idle word to any man, neither did he in so many years eate any other food but bread and water, continually remayning in his Cell, like a man that had bene astonished, and besides himselfe: and hauing his eyes fixed still in one place, he perpetually reuolued in his mind the wõderfull things which he saw in his extasie, and with the memory therof watered his cheekes dayly with streames of bitter teares.

4. And in this māner he continued vntil the houre of his death: at what time the said *Saint Iohn Climacus*, with all the other religious persons that liued thereabout in the wildernes, came to visite him:

who

who hauing broken downe the dore of his Cell which he had mured vp, and being entred into him besought him hartily that before his departure he would giue vnto them some good word of edification vnto whom he replied onely this: I tel you truly, Fathers (quoth he) if men vnderstood how dreadfull this last traunsc of death, and how rigorous the sentence of diuine iudgement were, they durst neuer offend God, nor transgresse his most holy Commaundements.

5. Seing therfore it is thus, we ought often tymes to forethinke this houre, and to arme and prepare our selues diligently for this so perilous a season. Neuerthelesse we may well hope in the merciful goodnes of Almighty God our most faithful Lord, that he wil not permit vs (as S. Paul saith) to be tempted aboue our strength: and that the holy Angels shall be no lesse carefull (especially euery mans Guardian) to succour and help vs in that houre of such extreame necessitie, then the deuils busie to assault and ouerthrow vs. It shall be notwithstanding greatly profitable (as I say) for euery one to forethinke in tim

the

the suggestions and temptations that shall in that houre be propounded vnto them, as also the remedies and weapons wherewith they may defend themselves: that in so doing they may more securly escape so great a daunger, and gaine the crowne prepared for him that shall winne the bat-taile. It is therefore to be noted, how.

6. The first and principall tempta-tion, wherewith the diuels are wont in that houre to infest them that are redie to giue vp their ghost, is about their fayth, according as *S. Ambrose* testifieth, which is the foundation of al spiritual building, that when the principall foundation shall once faile, all the whole frame may fall to ruine. Their drift is therefore, to intrap a man in some errour of beliefe, especially touching those articles, wherewith other-whiles they assayed him in his life time, and found him somewhat feeble. The which temptations thou canst not resist better, then as I haue aduised thee hereto-fore in the x x v r. Chapter, that is, by despising it, laughing the diuel to scorne; and not regarding to solue his reasons.

7. But if of force thou must needes

an-

answere somewhat, let it be this: I be-
lieue assuredly what our holy Mother the
Church belieueth, and that which the
holy Apostles, Martyrs, and Confessours
haue beliened and taught, whose faith &
doctrine Almighty God (who can de-
ceau no man) hath confirmed with in-
numerable miracles: and for the confessi-
on wherof so much bloud of Martyrs hath
bene shed, of whose holines no man can
iustly doubt. Sticke fast to this answe-
re, and care not to satisfie his other obiections
and demaundes, which he may pro-
pound vnto thee about this matter: and
no doubt but if thou deale with him in
this order thou shalt haue the victory and
win the goale for which thou labourest.

8. Thus read we of a seely simple
man (albeit in this point wise and con-
siderate inough) who in a much like mat-
ter demeaned himselfe in like manner.
This good man being in conflict with
the Diuel, framed this answeare touching
an importunate adoe which he made, to
know what he beliened. I belieue (quoth
the good man) all that our holy mother
the Church belieueth. And what is that

faith

saith the diuell that your holy mother the Church belieueth? She belieueth (quoth he) that which I belieue. And what belieuest thou, replied the Diuel? Wherunto he answered as before, saying: I belieue what our holy mother the Church belieueth. Neither could the diuell, albeit he questioned neuer so importunately about this point, driue him from this his first answer: and thus did the poore man gaine the victorie, and put his enemy to flight and shamefull ignominie. In like manner also shalt thou doe, if thou wilt vse the same meanes of resisting this temptation.

9. The second suggestion, wherewith the wicked spirits are wont to molest vs in this houre, is of blasphemy, perswading them that are now at the point of death, to belieue or thinke some indecent and vnseemely thing of God Almighty our Lord and Maker, or of his holy Saints. With this temptation *Eusebius S. Hieroms* disciple is said to haue beene grievously infested. Hierunto maist thou resist, by retorting the blasphemy vpon the Diuell himselve, that propoundeth it, in this manner. I am more then assured that my

S

Lord

Lord God is infinitely good, and worthy of all soueraigne praise and loue: and that all his holy Saints are most perfect, & replenished with all vertue: and thou most wicked fiend, by going about to perswade me these blasphemies, bewraiett plainly thy peruerse spirit, puffed vp with all impiety, malice, falshood, and deceit, & therby art most worthily to be of euery one despised, accursed, and abhorred. And then turning thine eyes vnto thy most meeke and mercifull Lord and Maker, enforce thyselfe, to powre out of thy hart right humble prayes and blessings in the best wise thou canst vnto him, and by how much more the detestable deceauer shall infest thee with these his abhominable & wicked blasphemies, by so much be thou more diligent and carefull, to yield thaks and prayes vnto his most holy name.

10. The third temptation, wherewith the Diuels do assaile such as are at the point of death, especially if they haue bene great offenders, is despaire. For like as in the time of health they little thought of their sinnes, and through the infinite multitude of gods mercies, and hope they

had to do pennance at their later end, made small accompt therof: so in that houre of death they shall seeme more grievous and dreadfull vnto them, when they cōsider the rigour of diuine iustice, wherunto it belongeth, not to suffer any one sinne to be forgotten or vnpunished, and then is the time that the diuels do make them belieue that the contrition and sorrowfulnes which they haue in that present houre is of no force and value, as proceeding of seruile feare. They likewise in that instant represent vnto a man all the enormous crimes which he hath committed during all his life, as also the good workes which he might haue done, and by his negligence hath omitted: againe they tell him that he neuer confessed many of his sinnes, or at least wise imperfectly, and with lesse sorrow then he ought to haue done. In this wise they do so gripe and torment many heinous sinners, that no doubt but a great number are therby driuen to desperation. This is one of the most terrible vexations, wherewith such as haue wallowed securely in their sinnes, are in this time assailed, and is in

very deed so violent & hard to be withstood, that if the ineffable mercy of God did not giue speciall assistance and ayd in that houre very few could escape & overcome the same.

II. The remedy which in this case, thou must vse, is to humble thy self in the sight of God almighty, and to inuocate his diuine clemency, calling to mind the passion of thy Blessed and gracious Redeemer our Lord & Sauour Iesus Christ, whose most bitter griefes, torments, and woundes thou must offer vp to his eternall Father for all thy sinnes whatsoeuer, saying: I know, my Lord, and most gracious God, that albeit my sinnes be great, enormous, and innumerable, yet is the satisfaction, which thy most obedient sonne my Sauour Iesus Christ hath giuen vnto thee, both for these of mine, and of all the whole world, farre greater, more pretious & more infinite. I know likewise, that thine incomprehensible mercy and piety, doth farre surpasse all my misery and impiety; and therefore I will not dsepaire, as *Cain* & *Iudas* did, especially knowing how this should be

to adde a greater offence vnto my former trespasses (leing there is not any thing that more displeaseth, dishonoureth and offendeth thee, then to despaire of thy goodnes.) Wherfore I will rather hope in the multitude of thy mercies, which thou hast vsed towards other most vnworthy sinners: and I am assured that thine eternall truth, and infallible word, neither can, nor will euer deceaue any man, whereby thou hast promised to pardon and receaue such as trust in thee, call vpon thee for mercy, & vnfaynedly turne vnto thee, being contrite and sorowfull for their sinnes, as I am now. This is the ancor, wherunto thou must cleaue fast, and neuer forsake thy hold, albeir the Diuels do what they may to drowne thee, as is aforesaid.

12. The fourth temptation is quite opposite and contrary to the former. This being a rash security, and fond ouer-weening which a man hath in his owne innocency. For that (as *Cassian* saith) when the wily and cunning serpent cannot induce a man to that excessiue feare and pusillanimity which he thought to haue

done, and io to haue driuen him downe to desperation : then doth he craftily go about to poss him ouer to the other extreme, by drawing him to a dangerous security, & blind delight, & pleasing of him selfe, counterfaiting falsly with him, how he hath fought māfully, & well prepared him selfe to death: and how he is greatly bound to God for so many benefites most plentifully bellowed vpon him, and consequently ought to reioyce for hauing done so many good deeds in his life tyme, wherby he may well hope, that a great glory shal be giuen vnto him in heauen: and that by this meanes he may securely without any feare or doubt at all be willing to depart this life. With this temptation he is wont chiefly to assaile good religious men, or other spirituall persons, such as haue laudably gouerned them selues throughout the whole course and period of this their worldly pilgrimage. Against the which diabolicall deceipt & trechery, this shall be a very profitable remedy, to haue such authorities of holy Scripture in readines, as serue to beate down this vain-pleasing, and disordinate

con-

confidence in our selues : as for example, that saying of the wise man : That no man liuing knoweth whether he be worthy of loue or hatred: and that of *Esay*: All our righteousness is as a defiled cloath : & that which our Sauour him selfe said: When you shall haue donne all thinges, that are commaunded you, say, we are vnprofitable seruants. That also of the Psalmist : Thy iudgments , O Lord, are a great and inscrutable depth : and that sentence of the Apostle: How incomprehensible are the iudgments of God!

13. By these, and many other such like authorities thou shalt wel vnderstand how smally thou oughtest to please thy selfe, or to grow secure by reason of such good workes as thou supposelt thou hast done, for that they may peraduenture be stayned with many imperfections, and by that meanes be little gratefull or acceptable vnto almighty God. In doing thus, thou shalt remaine betweene feare and hope (which is the most assured path to come to heauen) fearing by reason of thy manifold sinnes and imperfections : and hoping through the infinite

goodnes and mercy of God . So that ,
looke at what time the Diuell shall go a-
bout to make thee proud , and to presume
of thy selfe , see thou depreſſe and humble
thy ſelfe with the remembrance of ſuch
cauſes as thou haſt to make thee to feare ;
and when on the other ſide he ſhall en-
deauour to bring thee to deſpaire , do thou
animate thy ſelfe with the remembrance
of ſuch things , as iuſtly may moue thee to
haue confidence in our Lord and moſt
mercifull Sauour .

14. The fifth temptation is of impa-
tience , through the paines and griefes in-
cident vnto ſicknes , eſpecially , if it be of
long continuance . This temptation thou
muſt vanquiſh , by perſwading thy ſelfe ,
that whatſoeuer it be that thou haſt done
or doeſt now preſently ſuffer , God doth
with ſingular loue , for the welfare of thy
ſoule ſend it vnto thee , that by meanes of
ſuch afflictions and paines thy ſoule may
be purged here , and eſcape the other farre
more gricuous torments , which ſhee
ſhould otherwiſe endure in the world to
come : as alſo , that by meanes of theſe pains
and afflictions in this earthly pilgrimage

thy

thy merit might augment aboue , and thy future glory be increased in Heauen.

15. Besides these temptations already mentioned, we may very well coniecture that the wicked spirits doe with diuers other molest the soule of man in this houre of her departure, and time of so great distresse. It shall neuerthelesse suffice, I hope, to haue set downe the chiefe, and most dangerous, together with such remedies, as are most fit to be applied against the same: wherby, what with them, thine owne good prayers, & those of thine assistants (who shall do very well oftentimes to sprinkle holy water vpon thee) as also by imbracing the crucifixe, and calling vpon that most holy and sweet name of I E S V S, with faith & seruour, endeauouring thy self to wrap and wind thee in his wounds: wel maist thou I say (vsing all these means) hope to receaue comfort of God almighty, and of his blessed Saints and Angels, and so most happily to obtaine the victory of these, & all other temptatiōs that may assaile thee, and at length arriue most fortunately to that port of eternall rest and quietnes.

A CONCLUSION AND BRIEFE

rehearsall of all that hath beene sayd in
this litle Treatise:

AND

of the thinges that euery good Chri-
stian is bound to learne and
haue by hart.

CHAP. XXIX.

IN this litle Treatise (Chri-
tian Reader) haue beene hi-
therto as briefly (as might
well be) shewed vnto thee,
the rules and aduises wher-
by thou oughtest to guide thy selfe, as well
on working, as holy dayes: and how thou
maist exercise thy selfe in prayer, and fre-
quent very profitably the Sacraments of
Confession and Communion . And be-
cause this our mortall life cannot be pas-
sed ouer without the temptations & grie-
uous assaultes of such our aduersaries as

heere

heere in this world do inuiron vs, there are weapons & remedies giuen vnto thee to vanquish them, and to preserue thee frō sinne, by meanes whereof thou maist also obtaine such vertues as be needefull for thee.

2. Againe, for so much as this our temporall life is subiect to many infirmities, & in fine to the dint of death (which no man can auoid:) for this cause I haue in this second impressiō annexed two Chapters more then were before: wherein is shewed vnto thee, in what sort thou must gouerne thy selfe in time of sicknes, when it shal please God therewith to visite thee: as also how thou oughtest to behaue thy selfe in the houre of death, whē our Lord shall through his holy prouidence vouchsafe to bring thee to that time. This haue I thought to be sufficient for thee: that in case of the giuer of all goodnes thou hast receaued a good will and desire to amend thy life, and to liue like a true Christian man, thou maist by perusing this Pamphlet, learne how to obtaine thine intent, and to haue a firme trust and confidence to enioy eternall life, which is the onely

end

end for which thou wast created.

3. It resteth now, that for conclusion and knitting vp of this little worke, I admonish thee, beseech thee, and exhort thee, as much as possible may lye in my power to do, that if thou hast once laid thy hand to the plough, and begunne to exercise thy selfe in deuine seruice, taking rules and aduises which in this Treatise are prescribed vnto thee for thy guid and gouernement, that in no wise thou looke not backe againe, nor let thy selfe by any troubles and toyles, which may crosse thee in this life, be overcome and vanquished. And if at any time it should so chance (as well it may do oftentimes) that by reason of certaine letts & hinderances thou shouldest be for some space forced to intermit thine ordinary and wonted exercises, be not (I say) any whit dismaide therewith, but when this time of trouble is ouershot, renew againe thy course, and follow it as if thou hadest neuer failed, perseuering till the end, as it is needfull if thou mind to obtaine the crowne of life and to winne euerlasting happines. For in doing thus, I dare on the behalfe of our

Lord

Lord and Sauour assure thee, that this perseuerance shall ease the paine which at the first seemeth to be so great: and looke how much more thou shalt perseuere therein, so much more comfort, help, consolation, and heauenly light shalt thou receaue of his most bountifull liberality.

4. Thou must not therefore, content thy selfe with once reading ouer this litle Treatise, but it behoueth thee often to read the same. For seeing things that are treated of in this booke, are the rules and documents by which thou must gouerne thy selfe in thy spirituall life, it shalbe necessary for thee to read the ouer at al times whensoever thou meanest to put them in practice. And besides, that the bare reading therof shalbe a laudable and meritorious exercise, and after a sort stand in steed of prayer: the reiterating and often reading ouer of the same, shall helpe thee to learne by hart, what in action thou art bound to execute: and thus maist thou afterwarde exercise thy selfe in euery point with a great deale more facility.

5. Now albeit this litle labour may

profit

profit euery one that with good and godly intent will vouchsafe to read the same; yet was it principally framed for the simple and more ignorant sort : and for that cause I haue also thought good to annexe heere in the end such thinges as many of them wot not, & yet are bound to know. For if in case euery Artisane thinke it necessary to know such thinges as belong vnto his art : how much more is a true Christian bound to know what appertaineth to his profession (being an art aboue all artes) and to be ready (as the Apostle *S. Peter* sayth) to yield an accompt of that which he belieueth and hopeth for : as also of that which he is bound to doe, to liue according to Gods holy will & ordinance, and to obteyne euerlasting life. Wherefore, for such as be in this behalfe blame-worthy & negligent, I haue here set downe such things, as without daunger of their owne well doing, they neyther ought, nor can be ignorant of, that by reading these notes and short remembrances they may both vnderstand what they know not, as also haue commodity to learne the same, without fur

the-

ther seeking of other bookes . Now as
for the textes both of the Creed , the
ten Commandements and of the rest, I
haue heere set the forth , both in the latin
& vulgar tongues for euery one to learne
them, as they shall thinke best. Neither
ought any man so much to regard
the words therof, as the substance
and doctrine contained in
the same.

S Y M-

SYMBOLVM APOSTOLORVM

which in the vulgar tongue
is called, the Creed.

CREDO in Deum Patrem omnipotentem,
Creatorem Cali & terra:

2. Et in Iesum Christum filium eius unicum
Dominum nostrum:

3. Qui conceptus est de Spiritu Sancto, na-
tus ex Maria Virgine:

4. Passus sub Pontio Pilato, crucifixus, mor-
uus, & sepultus:

5. Descendit ad inferos, tertia die resur-
rexit à mortuis:

6. Ascendit ad calos, sedet ad dexteram
Dei Patris omnipotentis:

7. Inde venturus est iudicare viuos &
mortuos.

8. Credo in Spiritum Sanctum:

9. Sanctam Ecclesiam Catholicam, San-
ctorum communionem:

10. Remissionem peccatorum:

11. Carnis resurrectionem:

12. Vitam æternam.

Amen.

I Belieue in God the Father Almighty,
Maker of heauen and earth:

2. And in Iesus Christ his only sonne
our Lord:

3. VVho was conceaued by the ho-
ly Ghost, borne of the Virgin Mary:

4. Suffered vnder Pontius Pilate, was
crucified, dead, and buried:

5. Descended into hel, the third day
he rose againe from the dead:

6. Ascended into heauen, sitteth on
the right hand of God the Father Al-
mighty:

7. From thence he shal come to iudge
the quick and the dead.

8. I belieue in the holy Ghost:

9. The Holy Catholicke Church,
the Communion of Saints:

10. The forgiuenes of sinnes:

11. The Resurrection of the body:

12. And the life euerlasting.

Amen.

T

A BRIEFE

A BRIEFE
DECLARATION
OF THE TWELVE
ARTICLES

conteyned in the Creed.

CHAP. XXX.

TO the intent thou maist
the better remember these
xij. Articles conteyned in
the Creed aforesayd, wher-
in the whole summe of our
holy Cathelicke fayth is comprehended:
I haue thought good in this second im-
pression, to adde a brieve declaration as
well therof, as also of such other things,
which be needfull for thee perfectly to
vnderstand and haue by hart. Wherby
thou maist easily learne, not onely to re-
hearse the bare wordes, but also to know
the sense & meaning of that which thou
doest belieue, confesse, and practise, or at
leastwise oughtest to practise in thy life

and

and actions. It is therefore for declaration of this Creed or Symbole to be noted, that whereas Almighty God is but one in essence and three in person, all the three persons of the most sacred and soueraigne Trinity, are in this Creed specified, and vnto euery one of them their peculiar Articles assigned.

1. The first Article sheweth vnto vs the first person of the Trinity, to wit, the Father: vnto whom is attributed the creation of heauen, of earth, and of all things visible, and inuisible: all the which, as he for vs hath by his Omnipotencie created of nothing, so doth he for vs, through his wisdom and goodnes still preserve & gouerne the same. Whereby we are put in mind, how great loue we ought to beare vnto this our Father, who hath for vs created and conserued so many things: as also what confidence we may repose in him, and how greatly we ought to take heed that we offend not a Father so omnipotent.

The second Article declareth vnto vs the second person of the sacred Trinity, which is the Sonne: who, touching

his diuinity, is from al eternity begottē of his Father, of the selfe same substance that he is, and coequall vnto him. This one only and eternall sonne of God in that he tooke humane nature vpon him to remaine with vs for a time in this world, is called Iesus Christ, that is to say, *Sauour annointed*: Iesus, (which signifieth *Sauour*) for that he came to saue & redeeme his people from their sinnes: and Christ (which is as much to say as annointed) for that he was annointed by the Holy Ghost, and replenished with all grace and truth. He is also called the *Messias*, whom God had promised hertofore to send vnto the world as our King, our Bishop, and our Lord, for that he bought vs with his most precious blood. And by this is giuen vs to vnderstand, how greatly we are bound to honour, loue, and reuerence him.

3. The third Article teacheth vs the incarnation and temporall nativity of this our Lord: for that being (as God) eternally begotten of his Father without a mother, he for our loue descended downe from heauen, and tooke humane

flesh vpon him, and was (as man) conceived temporally without a Father, or any operation of man, but only by the vertue of the holy Ghost in the most chaste wombe of the perpetuall Virgin Mary: and was afterwarde borne in *Bethleem* of this his blessed mother, she continuing euermore a Virgin. By this incarnation of the Sonne of God, we are all regenerated, and of carnall men made spirituall, and the children of God Almighty in Christ Iesus.

4. The fourth article doth informe vs of the Passion, death, and buriall of our Lord and Sauour Iesus Christ, who after he had preached, and done many miracles for the space of three yeares: the Iewes of meere spite and malice, accused him to *Pontius Pilate* their Iudge, who albeit he knew well that he was innocent and cleare from any crime, yet did he adudge him to suffer death vpon the Rood, and thus was he crucified, put to death, and buried: whose holy wounds, passion Crosse, and death, were causes of our life, and yeild great consolation vnto all them that sincerely loue and obey him.

5. The fifth article teacheth vs, how after our Redeemer and Sauour Christ was thus put to death on the roode, his most sacred soule being vnited vnto his diuinitie, descended downe to hell, to deliuer from thence those holy Fathers, that so many yeares had looked for him. And how hauing in this manner triumphed ouer death (as he had already done ouer the diuell and hell) he rose vp the third day by his owne power and vertue, and issued out of his Sepulcher, immortal and most glorious. This his example giueth hope vnto all men that belieue sincerely in him, that they shall at the last day rise vp also immortall and glorious.

6. The sixth Article instructeth vs, how our Lord and Sauour Iesus Christ the fortieth day after his holy resurrection, did with exceeding triumph ascend vnto heauen, and sitteth there on the right hand of his Almighty Father: that is to say, in the selfe same glory, power, and maiesty with the Father, enioying all the blisse which his Father enioyeth, and gouerning all thinges equally with him.

him. This glorious Ascension of Christ our head yeeldeth confidence to his true members, that in case they obey their head and heauenly captaine, they shall one day ascend also, and raigne in heauen with him.

7. The seauenth Article telleth vs of the second comming of Christ our Lord, which shal be at the last day, when in humane flesh he shall come with great power and maiestic, accompanied with all his holy Angels to iudge the vniuersall world, aswell those that beat that tyme liuing in earth, as also all them that haue died since the world was first created, and then shall he yield reward vnto euery one according to the workes which they shall haue donne. This article admonisheth vs to liue with so much more vigilant care and watchfulnes, as we know more certainly, that all our wordes, workes, & thoughtes are to be examined and discussed by this most dreadfull Iudge, before whose tribunall seat we must necessarily all appeare.

8. The eight Article sheweth vnto vs the third person of the most holy Tri-

nitie, which is the holy Ghost who proceedeth from the Father and the Sonne, and is with them the very same God coeternall, and omnipotent. And therefore we are bound with the self same honour faith, and dutiful obeisance, to reuerence and adore him. This is the comforter & spirit of truth, that illuminateth, teacheth, and sanctifieth vs, and according to his diuine pleasure imparteth his giftes vnto euery one.

9. In the ninth Article we confesse that there is a holy Catholicke Church, to wit, an vniuersall Congregation of saythfull persons which haue one selfe same sayth, doctrine & Sacraments. And this Church is HO LY, because it is sanctified by Christ the Head therof, and gouerned by the holy Ghost; and is CATHOLICKE, that is to say, vniuersall, for that it imbraceth all the faithfull persons, that in euery place and time, haue held, and doe hold the very same sayth of Christ. We confesse likewise in this Article, that in this holy and vniuersall Church or Congregation, there is a communion of Saintes, that is to say, that all
they

they that remaine & dwel in this Church do, as in the house of God, communicate one with another, such guiftes as they receaue, and doe one help another, both spiritually and corporally, like as the members of one body do one relieue another.

10. The tenth Article propoundeth vnto vs the remission and forgiveness of our finnes, which is obteyned in this holy Catholicke Church aboue said, by the vertue of Christes passion, operating by meanes of such holy Sacraments, as he left in the same Church. Heerby are sinners to take a singular comfort: for so much as if they be truly penitent for their finnes, and fully purposed neuer henceforth to offend their maker, they haue a ready meanes to recouer againe the grace of God which through their finnes they had lost before.

11. The cleuenth Article testifieth the vniuersall resurrection of men, who both iust and vniust, shall all rise vp againe at the last day of iudgment, there to receaue dome in their bodies, according to the good or euill which they shall haue

done

done in this life . And thus shall the elect which haue liued well , rise vp with bright and beautifull bodies to the resurrection of life. And the damned that haue done euill with most horrible and vgly bodies, to the resurrection of damnation, in soule and body to be cuerlastingly tormented .

12. Thetwelfth Article promisseth vnto vs an cuerlasting life , which shall succed after this transitory life: wherein the good, rising vp in bodies and soules, shall raigne eternally , and enioy the inestimable treasures of happines, being exempted from all such miseries & griefes as in this temporall life we daily find . And the wicked , being also in body and soule resuscitated , shall remaine in perpetuall paines, and abide more terrible torments, then the tongue of man is able to expresse. This Article giueth great comfort vnto them that are good Christians to abide all aduersitie with patience, considering that eternall life which we expect and hope for , where being exempted from all euill, we shall enioy all good things, and raigne in cuerlasting happines.

13. This word (*Amen*) annexed to the end, sheweth the most certaine and infallible truth of the Christian sayth, and confession, which is conteyned in this Creed.

THE
DECALOGVE,
OR TEN
COMMANDEMENTS
of the law of God.

NON habebis Deos alienos coram me.
2. Non assumes nomen Domini Dei in vanum.

3. Memento vt diem Sabbati sanctifices.

4. Honora patrem tuum & matrem tuam.

5. Non occides.

6. Non mœchaberis.

7. Non furtum facies.

8. Non loqueris contra proximum falsum testimonium.

9. Non concupisces domum proximi tui.

10. Non desiderabis vxorem eius.

THOU shalt haue none other Godes but me.

2. Thou shalt not take the name of thy Lord God in vayne.

3. Remember that thou keep holy the Sabbath day.

4. Honour thy Father and thy mother.

5. Thou shalt not kill.

6. Thou shalt not committ adultery.

7. Thou shalt not steale.

8. Thou shalt not beare false witnes against thy neighbour.

9. Thou shalt not conet thy neighbours house.

10. Thou shalt not desire thy neighbours wife.

A DE-

A
D E C L A R A T I O N
O F T H E D E C A
L O G V E O R

ten Commaundements.

CHAP. XXXII.

LIKE as in the Creed afore-
said we haue bene informed
what we are bound to be-
lieue: euen so in these ten
Commaundementes we are
taught by our Lord God, what his will
is that we shall doe, to obreyne euerslast-
ing life.

I. VVherefore, the summe of his
first precept is this, to belicue in one true
and only God, which is the Father, the
Sonne, and the holy Ghost, as is afore-
said in the declaration of the Articles: &
that to him alone we must giue adoration
honour, and reuerence, louing this our
God aboue all things withall our heart,

with-

withall our soule, and withall our might and power. In so much as no other thing ought to be honoured, loued, and reuerenced like vnto him. Whereby thou maiest learne, that all Idolatry, all superstitious obseruations, all inchauntments, witchcraftes, and vse of magicall art, with eue-ry other kind of dealing, whereby eyther an expresse, or included covenant & pacti-
on is made with the Diuell, and any honour donne vnto him: all this (I say) as also all kind of soothsayinges, diuinations, & giuing of credit to those whom we fondly call Wise-men, or women, is vtterly forbidden, and condemned by this commaundement.

2. In the second precept we are prescribed, how to vse our tongues in diuine seruice, being by the former instructed, how to guide our harts towards our Lord and God. The contents and meaning of this commaundement is, that we vse the name of God in holy and reuerent wise, & that we take heed of naming the same vainly or irreuerently. Now, we are then said to vse the name of God well and due-ly, when we praise him, thanke him,

con-

confesse him, inuocate him, and with reuerence vse his most sacred word, as also when vpon any great necessitie we sweare by it truly, & with due reuerence. And contrariwise, then is the holy name of God vttered in vaine, and this precept trasgressed, whē we sweare without these circumstances; much more when we forswear our selues: but most of all when we blaspheme God, or his most holy Saintes. Such also, as blaspheme or curse his other creatures: or hauing power to performe their vowes which they haue made before, doe not accomplish the same, all these offend against this commandement.

3. In the third precept we are informed, how we ought to serue God almighty with our works. In cōsideration whereof he commaundeth vs here to keep holy, and to sanctifie the Sabbath dayes, that is, the Sundayes, and other festiuall dayes, ordeyned by our holy mother the Church, refrayning on those dayes to do any seruil workes, or such other temporall assayres and busines as might cause distraction in our soules attending only to those things

wher-

wherewith God may be most honoured and our soules inflamed in loue and seruour towards him . As for example , to heare a whole Masse, to heare the Sermon, or Lesson (if there be any) with other diuine seruice , such as the time and place wherin thou liuest shall affoord . In like manner , to praise God for the benefites which thou hast receaued of his most liberrall hand, to be sorrowfull for thy finnes committed against his diuine Maiesty , to honour his Sacraments, and with dutifull reuerence to receiue them, to be diligent in doing workes of mercie . With these, and other such like workes, the holy dayes are sanctified according to the meaning of this precept: wherin note that he that worketh on holy dayes (except it be some small matter , or some worke of charity , or els that he be compelled therunto by some vrgent and great necessity) offendeth against this precept. The which we breake in like manner, when hauing conuenient meanes we heare not a whole Masse on these dayes: and finally, when instead of the holy workes and exercises aboue named (wherin the holy dayes

ought to be imployed) we spend them in contrary workes, wherewith God is displeased; then (I say) we offend against this commandement. These three precepts aboue declared, are the commandements of the first Table, which appertain to the honour of God, and teach vs how in word, worke, and thought, we are bound to behaue our selues towardes him. The other seauen that follow, are called the commandements of the second Table: and instruct vs how towards our neighbours wee ought to behaue our selues.

4. In the first wherof, and fourth in order, we are commanded to honour our parents that brought vs into this world: vnto whome, next vnto God we are bound to yeeld all loue, reuerence, honour, and obedience: for so much as of them, next vnto God, we haue receaued the being that we haue. And therefore we must of dutie, in all honest thinges which they demaund vs, obey and execute their will and pleasure. And if it so chance that they should fall into pouerty, wherby they might stand in need of our

service and succour, then requireth our dutie, liberallie to provide for them diligently to serue them, and patiently to abide the troubles and pains which they may put vs vnto, like as they did patiētly bring vs vp, and beare the infirmities of our infancie. By this precept we are likewise commaunded to beare the like loue, obedience, and reuerence to our spirituall fathers, and to all our Superiours, as are Bishops, Priests, religious persons, and Prelates of the Church: Kings, Princes, & secular powers. The like duty are scholars also bound to shew vnto their teachers, seruantes vnto their masters, and wiues vnto their husbandes. Hereby also all Parentes and Superiours are warned, what loue and special care they are bound to haue of their children, and of all such as be vnder their gouernment.

5. In the fifth precept we are forbidden, to kill, strike, or any way to hurt our neighbours body, or corporall health of our owne authority: albeit a man may wel by authority of the law or magistrate, be an executioner of iustice, doing his duty therein orderly, & without any malice.

By

By this precept is also forbidden, all iniurie, or reuiling of our neighbour, all hatred, rancour, desire of reuenge, and eue-ry other inward affection wherby either murder, or some other externall action to endamage our neighbour, is wont commonly to proceed. The obseruing therefore of this precept requireth great mildnes and patience in all our doings, and that we beare with our neighbours imperfections, and forget their iniuries, pardoning with such loue their offences, as we would desire God Almighty to pardon ours Mothers also doe greatly transgresse against this commandement which procure vntimely birth, and destroy the fruit cōceaued in their wombs: as also all they that giue them instruction, or any kind of help thereunto. In like manner, they that kill themselves, maime, or cut off any of their limmes, or otherwise in rage doe iniury to their owne bodies, or through impatience wittingly by disordinate diet or other vnfit meanes seeke to shorten their dayes, all these doe offend flatly against this commandement.

6. In the sixt precept is adultery, for-

nication, and euery other carnall act forbidden, except that of matrimony, being orderly obserued. In like manner all occasions are prohibited, by reason wherof any such vnlawfull actes do commonly proceed, as be carnall thoughtes, dishonest words, profane songes and ballades, the reading of amorous and foolish discourses, wantō lookes, lasciuious gestures, too much familiarity and conuersation with dangerous persons, excesse in eating and drinking, too much cherishing of the body, wherby it is inflamed, and made more subiect to temptation: briefly, all such occasions are forbidden, as may endanger the integrity and chastity which God requireth at our hands, which we ought with great carefulnes to keep, both in our soules & bodies, in our hearing, seeing, touching, and in all our other senses, and powers, to satisfie this commandment.

7. In the seauenth precept is forbidden, the stealing of other mens goods, either priuily or openly, against the owners will: as also ech other vnlawfull seysing or withhoulding of that which is not our

owne

owne, be it by stealth, violence, or any fraud and cosenage, or els by vsury, or some kind of other vnlawfull bargaine, wherby our neighbour is defrauded, and suffereth any losse and hinderance. Whereupon it followeth, that they which in traffiques & dealings do not vse equity & vpright dealing, offend against this precept. Such also, as pay not their creditours, hauing meanes to do the same, or that find any lost thing, and restore it not againe either to the true owner, or to the poore (if the owner be not extant, in case such things were not reputed to be forsaken of him to whome they appertained before.) Finally, all fraud, deceit, and trechery, whereby our neighbours goods are dam-nified, to whome our Saviour and Lord will haue vs to beare great loue and charity. and not to do otherwise vnto them, then willingly we would haue them to do to vs: yea his diuine pleasure is, that we should do for them all the good which they may conueniently require at our hands, and we likewise conueniently performe vnto them. Whosoever faileth in any of these things aforesaid, doth

transgreffe this commandement.

8. In the eight precept all such harme is forbidden, as through our speach and wordes may be procured to our neighbours. As for example, to beare false witness against them in place of iudgment, which is a thing that is principally forbidden vs by this commandement; as also to speake such words out of iudgment, as might either impayre, or quite overthrow the credit and good name of our neighbour. In like manner, to reueale such imperfections and fautes, as we know by other men, to them that know them not. Wherby they are either defamed, or els made lesse accompt of, then they were before: especially, when such things are reuealed with wicked intent, and to those that can by no meanes redresse them. By this precept are likewise forbidden all detractions, murmurings, speaking euill, and slandering of other men; all scoffing, taunting and telling of lyes, albeit there shall ensue no harme or prejudice therby vnto our neighbours. Finally we must beware of speaking or saying any thing, wherby any harme at

all

all may arise vnto other men.

9. The ninth precept is in māner of a declaration of the leauenth, therby to notific vnto vs the better, what charity God will haue vs to vse towardes our neighbours, and how farre of we ought to be from doing them euill, seeing we are not only forbidden to take their goods by outward meanes from them, but also to desire inwardly in our harts any vnlawful vsurpation of the same. And like as the desire and coueting of these things is prohibited vnto vs, euen so are we to vnderstand, that euery other deliberate will and desire of any thing that may be prejudiciall to our neighbour, is vtterly forbidden.

10. The tenth precept is as a declaration of the sixt, to make vs better vnderstand, what purity of hart our Lord requireth of ys. For so much as we ought not only to beware of committing adultery, fornication, or any other carnall act, as hath beene aboue said in the sixt precept: but also not to haue any concupiscence or desire with determinate consent, which sufficeth without cōmitting any

outward act, to defile our soules, and to procure the losse of Gods diuine grace and fauour towards vs.

This brieft declaration of these ten Cōmandements shal giue thee some light, aswell to know how to keepe them, as also to vnderstand how to make thy Confession aright when thou hast offended in any of them. Note morcouer, that all these ten Commandements are, according to the doctrine of our Sauour, reduced vnto two of charity: the one towards God, and the other towards our Neighbour. For asmuch as he that loueth God sincerely, performeth duely the three precepts of the first Table, appertayning to the honour of God: and he that loueth his neighbour with that sincerity that he doth him selfe, shall fulfil the seauen precepts of the secōd Table, which instruct vs, how we ought to gouerne our selues towards our neighbours.

O V R

OUR LORDS PRAYER,

VVHICH CARIST
himselfe made : instructing thereby, both
his disciples, and all vs, how we ought
to pray, and aske for all necessary
things, aswell for our soules as
bodies, the which he did in
seauen petitions contained
in this prayer.

Pater noster, qui es in calis:

1. Sanctificetur nomen tuum :
2. Adueniat Regnum tuum :
3. Fiat voluntas tua, sicut in celo & in
terra :
4. Panem nostrum quotidianum, da nobis
hodie :
5. Et dimitte nobis debita nostra ; sicut &
nos dimittimus debitoribus nostris.
6. Et ne nos inducas in tentationem :
7. Sed libera nos a malo. Amen.

O V R Father which art in heauen;

1. Hallowed be thy name;
2. Thy Kingdome come;
3. Thy will be done, in earth as it
is in heauen:
4. Giue vs this day our dayly bread:
5. And forgiue vs our trespasses, as
we forgiue them that trespass against vs.
6. And lead vs not into temptation:
7. But deliuer vs frō euill. Amen.

A

DECLARATION O F T H E

Pater noster.

CHAP. XXXII.

T H I S prayer is of all other the
most holy and most excellent,
as well in respect of the ma-
ker Iesus Christ our Lord and
Saviour: as also, for that in
so few words we are taught, how to aske
all that is needfull both for our soules and

bodies:

bodies; and it is deuided into a preface or proeme, and seauen petitions.

1. The preface is, *Our father which art in heauen*: which are very fit wordes to stir vp such attention and deuotion in vs, as is meet for the saying of this prayer, For hereby we are put in mind that we speake to the most high and omnipotent God, whom we call *Father*, for two causes. First in respect of our creation, he hauing created vs, as he did all other creatures: secondly in respect of our adoption, sith through Iesus Christ his onely naturall Sonne, he hath receaued all them that be-lieve in his holy name, for his children adoptiue. Again this word *Our Father*, giueth vs to vnderstand, what honour, obedience, & loue we are bound to beare towarde such a father as also, what charity we ought to haue amongst our selues, being all brethren, and the children of one Father. These words, *Which art in heauen*, aduertise vs, that we must lift vp our harts and desire to heauen, where our Father is, and that we must liue heere not like terrestrial but celestial Citizens, in that our Father is residēt aboue in heaue. Who

is sayd to be there, for that he appeareth there in glorious manner vnto his elect, albeit he is also in euery other place in essence, presence, and power.

2. The first petition is, *Hallowed be thy name*: a petition truly worthy the childre of such a Father. For so much as the principall care which good children ought to haue, is to procure and desire whatsoeuer concerneth the honour and reuerence of their Father. In this manner do we in this first petition couet and desire, that almighty God our Father may be hallowed and sanctified in vs: that is, that he may be knowne, honoured, and reuerenced of vs, we by his grace demeaning our selues in such sort that all they which see vs, may be stirred vp to praise & glorify this our heavenly Father.

3. The second petition is, *Thy kingdome come*: whereby we shew the great desire we haue or should haue, to abandon this exile, and to come to that heauenly and euerlasting kingdome, which God hath prepared for those that loue him, vnto the which kingdome we craue by these wordes that he will vouchsafe to

bring

bring vs . And whiles this our desire is deferred (for so it is conuenient that it should be) we pray in this petition , that his kingdome of grace may come vnto vs : that is , that God by his grace may reygne in vs , and that no sinne may haue any place in our soules, to hinder vs from seruing this celestiall King, with whō we hope one day to liue & reygne eternally.

4. The third petition is , *Thy will be done in earth as it is in heauen* : wherin we craue grace to obey God , with like conformity, and readines here in earth, as the Angels, and all the elect do obey him in heauen , and are continually conformable vnto his diuine will . And therefore when we make this petition , we must be very carefull that with our workes we do not contrary to that which we aske with our wordes , but that we inforce our selues to obey God perfectly , and continually to conforme our selues to his diuine will , aswell in aduersity as in prosperity, saying alwaies in euery thing that he shall send vnto vs, *Thy will be done in earth as it is in heauē.*

5. The fourth petition is , *Giue vs this day our daily bread*: wherin we beggc of our

holy

holy Father, like poore and needy creatures, sustenance both of body and soule, such as may be necessary for vs in this temporall life. For our bodies, we begge vnder the name of bread, all other necessary things for the entertainment of this our transitory life: and therewith (according as they shall be given vs) we ought moderately to be contented. For our soules, we craue spirituall bread, that is to say, his diuine word, being a sauoury sustenance for our soules: as also, that most blessed Sacrament of the Aultar, with the other Sacramentes of the Church, which doe wonderfully feed, comfort, and recure the infirmities of our soules.

6. The fifth petition is, *And forgiue vs our trespasses, as we forgiue them that trespass against vs*: In this petition we craue the most grieuous and dangerous debts of this life to be forgiuen vs: to witt, the sinnes which we haue committed, whereby we remaine obliged & thrall'd to most grieuous punnishments. By annexing these words, *as we forgiue the that trespass against vs*: we are let to vnderstand, that if we will haue God to acquit and forgiue our debts,

we must acquit other men, and forgive the
that haue any ways offended vs : otherwise
our petition shall in no wise be allowed.

7. The sixth petition is, *And lead vs not
into temptation*: whereby we craue succour
and help of God almighty (knowing that
we haue many enemies to fight against in
this life) to the end that with their temp-
tations & trecheries we be not overcome,
but that resisting manfully against the
world, the flesh, and the Diuell, we may
therby merit at length to be crowned like
worthy Conquerours.

8. The seauenth and last petition
is, *But deliuer vs frō euil* : wherein we craue
of this most bountifull & louing Father
that he will vouchsafe to preserue vs from
the perils, troubles, and calamities of this
life, and from euery other euill that may
withdraw or hinder vs from his diuine
seruice, and for the obtrayning of that
which we haue in this prayer required.

9. The last word, *Amen*, which is as
much to say, as, *So be it* : is a confirmation
of that which we haue craued, by which
we shew the desire and hope we haue
to obtaine our former petitions.

THE
SALVTATION
ANGELICALL
VVHICH IS
THAT
WHEREWITH OVR
blessed Lady was Saluted by the
Angell Gabriell.

AVE *Maria gratia plena, Dominus tecum:
benedicta tu in mulieribus, & benedictus
fructus ventris tui, Iesus. Sancta Maria Mater
Dei ora pro nobis peccatoribus nunc, & in hora
mortis nostrae. Amen.*

HAILE Mary ful of grace, our Lord
is with thee: blessed be thou a-
mongst women, and blessed be the fruit
of thy wombe Iesus. Hoily Mary mother
of God, pray for vs sinners, now, and in
the houre of our death. Amen.

AN EXPOSITION
OF THIS
Salutation.

CHAP. XX XIII.

FIRST we must vnderstand how this Salutation is the most holy and diuine prayer that can be possibly rehearsed next vnto the former of the *Pater noster*. For so much as this salutation was framed by the holy Ghost: and deliuered by meanes of the Angel Gabriel, of S. Elizabeth mother to S. Iohn Baptist & of our holy mother the Church: wherefore we ought to take great comfort and delight in that we are instructed in this manner how to salute and craue the fauour of our blessed Lady, seeing her intercession is so profitable vnto vs, and so effectually with God Almighty. Whereupon the holy Fathers (being illuminated with the holy ghost) haue alwaies obserued this manner of saluting and calling vpon

X

her:

her: which al true Christians haue euer-
more with common consent vsed, and
doe vse also, in these our dayes.

1. The first part of this Salutation,
Haile Marie full of grace, our Lord is with thee,
blessed be thou amongst women, was vttered by
the Angell, when he came to announce
the celestiall mystery of the Incarnation
of the Sonne of God in the Blessed Vir-
gins most sacred wombe, wherof, euerie
time we say this Salutation, we ought
to be mindfull, yielding most humble
thanks to God for this diuine mysterie,
which was the first beginning of our sal-
uation. By this word (*Ave*) which coun-
teruaileth (*Reioyce*) or (*God saue you*) is de-
clared the zeale which the Angell had, as
also, that we ought to haue towardes
this most holy Virgin, inuiting her often
times with this word to be ioyfull and
glad for this diuine mystery, & expressing
therby the contentation which we feele
through the manifold graces that were
bestowed vpon her.

2. This word (*MARY*) (being the
holy name of our Soueraigne Lady) the
Angell did not vtter, when he saluted

her

her, but is added by the holy Church, as well to signifie the better vnto vs, who it is that we salute, as also to stirre vp a deuotion in vs towards this holy name of MARY, which is interpreted (*Lady*) illuminated, or Illuminatrix, and starre of the Sea: all the which names (as euery man perceaueth) may be right fitly applied vnto her.

3. This word (*full of grace*) is the first thing for which the Angel prayſed her, & that right worthily. For ſo much as the grace of God is the greateſt good and the moſt pretiouſtreasure that may be poſſibly deſired, wherewith all other good thinges are iointly giuen vnto the ſoule of man. With this diuine grace the Bleſſed Virgin was more abundantly replenished then euer was any pure creature, as being elected to a much higher dignity & prerogative, that is, to be the mother of God Almighty. Our Lord is alſo wont continually to grant vnto euery one ſuch graces, as be neceſſary for the ſtate, wherunto he electeth them.

4. It followeth, *Our Lord is with thee*: that is to ſay, he that properly and abſo-

lutely is Lord, (which God alone is) is with thee. For albeit other mé heere in earth are called Lordes, as hauing a certaine Superiority & rule giuen vnto them ouer certaine persons; yet are they but seruants, and the creatures of this one onely Lord, who hath of himselfe all soueraigntie, and absolute authoritie ouer all men. This Lord was therefore with our Blessed Lady, sith he delighteth to dwel in the soule full of grace, as hers was. And therefore, they that desire to haue this Lord to dwell with them, must first procure to haue his grace, without the which he will neuer enter into their soules.

5. It followeth, *Blessed art thou amongst women, or, aboue all other women*: By which speach the Angell shewed, how much our Blessed Lady passed all other women in the gifts and priuiledges that were bestowed vpon her. *Blessed amongst women, or aboue all women*: for that she was both a Virgin, and a Mother togeather: which prerogatiue, neyther hath bene, nor shall be euer granted to any other woman. *Blessed also amongst women*: for that she was exempted from the common curse and

malediction laid vpon all women, to wit, that they should bring forth their children with dolour and paine, where the Blessed Virgin contrariwise, as she conceaued her sonne without corruption, or any detriment at all to her most pure Virginitie; so did she bring forth her Sonne without any paine or griefe at all: yea, with inspeakable ioy, seeing herselfe to be the mother of such a sonne: as also, before birth, in birth, and after birth to remaine a most pure and immaculate Virgin. Blessed againe is she amongst all women, because of all women and men she hath bene hitherto in all ages continually blessed, and shall be of all generations exalted euerlastingly.

6. The second part of this salutation is, *Blessed is the fruite of thy wombe*: with which wordes *S. Elizabeth* saluted our B. Lady, at such time, as being conceaued with the sonne of God, she came to visit her. The which speach right worthily apperteyneth vnto our Blessed Lady, for that of such a tree, expedient it was, that such fruit should proceed. Blessed is the mother, but much more the sonne, who

was the cause of his mothers blessednes. Blessed is the tree that brought forth the fruit of life vnto vs, but much more blessed is the fruit of life it selfe, whereby at such time as we eat it worthily, we are made blessed, and receaue the true & perfect life. And to make vs vnderstand the better, what this blessed fruit of the Virgins wombe is, the Church addeth this word (Iesus) the most holy name of our Sauour, which is a most sweet honycombe in the mouth of him that pronounceth it: a most melodious musicke in the eares of him that heareth it: a soueraigne ioy, and inestimable consolation in his hart, that deuoutly doth contemplate vpon it.

7. Now the holy Church addeth also a third part to this Salutation, saying: *Holy Mary, mother of God, pray for vs sinners, now, and in the houre of our death.* The which wordes are a short prayer and holy petition, whereby we recommend our selues to this most sacred Lady her protection, confessing the great efficacie and puissance of her prayers to Almighty God, and how we being sinfull wretches doe stand

in

in great need of her prayers, she being innocent and pure from all spot of sinne: vpon whom, if in our distresses we inuocate with faith and feruent deuotion, we may hope assuredly (how greatly soeuer we haue offended) to find relief and succour in this Mother of mercie, as all sinners haue euermore by trial experienced, who in their necessities haue made their refuge vnto her.

8. The last word (*Amen*) may be vnderstood, as is afore said in the end of the *Creed* or *Pater noster*. These things thus explained, as thou seest, be the pointes which at least euery good Christian is bound to haue by hart: to the end he may vnderstand what he is bound to belieue, and to doe: as also how he ought to pray to obtaine the fauour and grace of God Almighty, wherby he may afterwarde be made partaker of the glory Celestiall and euerlasting happines.

THE

THE TRANSLATOVR OF THIS TREATISE CRAVETH

earnestly (good Christian Reader) to be remembred in thy prayers: & that of thy charitable deuotiō (which shal not be vnrewarded) thou wilt offer other whiles for him to God these few lines in manner following.



O LORD of infinite maiesty & mercy, who desirest not the death, but the deliuerance of a sinner, take pittie I beseech thee, vpon thy seruants N. and pardon his most grieuous trespasses. Graunt him grace to know thee & to know himselfe. Giue him the vertues of humility, patience, temperance, chastity, and perfect resignation. Deliuer him from mortall sinne, during life: and in the houre of death strengthen him in faith, & firme hope of finding mercy. So that escaping the dangers of his enemies, both in his life time, and in that last most dreadfull houre of death, he may through thy gracious goodnes, attaine to euerlasting happines, there to praise thee, the Father, the Sonne and the holy Ghost, one God eternally. Grant this, O Lord, for our Mediatour and only Redeemer Iesus Christ his sake. Amen.





CERTAINE
 GODLY,
 AND MOST
 DEVOUT
 PRAYERS

AND MEDITATIONS,

*to geather with a very briefe day-
 ly Exer:ise, for all such as seeke
 to profit in the way of vertu-
 ous life.*



Collected and annexed vnto the for-
 mer Treatise by the Translatour.

HA VE thought good (gentle Reader) following herin the aduise of certaine vertuous and learned persons, to annex vnto the former Treatise these few prayers that ensue: which I was cheefly moued to doe for this reason, that such as haue not bene heretofore exercised in the manner of praying prescribed by the Authour, might here see some practice of his precepts touching the gouernment on Mornings and Euenings (which are the two speciall times whereon the whole course of a well ordered life dependeth) as also touching the disposition requisite both before and after Confession. These, with some such other Prayers & Meditations as I deemed most necessary, I here thought good to present vnto thee: hoping if thou be delighted with the former worke, that this my small paine shall not seeme vnprofitable vnto thee: which I beseech thee to vse to thine auaille, whiles thou shalt want better meanes to helpe thy selfe. And this must I say for the better credit of that which followeth, how it is not I that am the Authour thereof, but other excellent men of the same liuery that the former is. God require all our benefactors, spirituall especially: and giue thee (gentle Reader) such good by this whole worke, as the Authours thereof do wish thee, and my hart affordeth thee.

A PRAYER TO BE SAID
IN THE MORNING*before all other busines.*

MY Lord God, and most benigne Saniour Iesus. Christ, who, when I was not didest vouchsafe to create and make me capable of thee the soueraigne and only good: and being made a thrall and bondmaue through my forefathers trespasse, didest redceme me with thy most precious bloud, and losse of thy sacred life, abiding the torments due vnto my trespasses, to acquit & deliuer me from the same: For these, O Lord, and for all other thine inestimable benefites: namely, for that thou hast preserved me this night past from all euill, I yield vnto thee most humble, zealous, and obedient thanks, beseeching all thy holy Angels and Saints of heauen to supply my want and insufficiency in yielding condigne thanks and praises vnto thy most holy name. And as I am wholly thine, so do I wholly resigne and offer vp my selfe vnto thee: belee.

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ching thee to preferue me this day from doing any thing that may offend thee, and to direct all my thoughts, words, and works to thine euerlasting glory.

Mine estate and calling is, as thou knowest, O Lord, compassed about with many difficulties:

[Heere may eery one weigh their vocation, and the dangers wherunto it is subject :]

And through mine euill customes and wicked inclinations, hardly can I, without thy speciall assistance passe this day ouer without offending in these sinnes:

[Heere must eery one call to mind the vices wherunto they are most inclined :]

Refresh therefore (O Lord) my concupiscence with the dewes of thy diuine grace, and giue me strength to fight more manfully against these sinnes, and to subdue all wicked suggestions. Truly (Lord) heere in humility and sincerity of hart, I protest, neuer willingly, by thy gracious fauour, to offend thy lawes and commandements any more. I detest al sinne, and whatsoeuer may displease thee. I desire to loue thee, feare thee, and serue thee this day and euermore, and to direct all

mine

mine actions to thine honour and glory .
Assist me (O Lord) with thy grace , and
enrich my pouerty with the plenty of
thy merits . Wherefore , in the vnion of
that charity , wherewith thou didest de-
scend down from heauen into the womb
of the Blessed Virgin thy Mother , and
afterwards didest offer vp thy selfe on the
Rood in sacrifice for our sinnes , in the v-
nion of this thine incomprehensible cha-
rity , I offer vnto thee whatsoeuer I shall
do , thinke , speake , or suffer this day :

[*Heere may we briefly discourse , wherein we
are like to passe ouer the day :*]

Beseeching thee through thy mercifull
goodnes , to accept , gouerne and enrich
all in such sort , as that thy glory , the wel-
fare of my neighbour , and the benefit of
mine owne soule may be thereby procu-
red . To thee my sweet and only Sauiour
Iesus Christ , with the Father , and the
holy Ghost be all glory and praise eter-
lastingly Amen.

Pater noster . Aue Maria . Credo , &c.

A P R A Y E R T O B E S A I D

before thou go to bed.

O MOST soueraigne, dreadfull, and louing Lord my God, who neuer ceaseſt to ſhew thy mercy towards ſinners: yea, when they offend and treſpaſſe againſt thee, ſuch is thine infinite clemency and loue, that then thou forbearſt not to heape thy benefites vpon them: I moſt ſinfull and wicked wretch yield thee humble thanks for thine ineffable goodnes ſhewed towardes me, in creating me to thine owne likenes, and making me capable of thine euerlaſting glory: for the creation of ſo many other creatures for my behoof and ſuſtenance: and for that ineſtimable worke of my redemption, wherby thou deliueredſt me from the ſlavery of Sathan, and purchaſedſt for me free entrance into thy ceſtiall Region: for hauing choſen me out from amongſt ſo many millions that know thee not, and lie drowned in ignorance and miſerable errours, to be thy

ſeruant

seruant, and a true Catholicke Christian: for all thy blessed Sacraments, especially, for that Sacrament aboue all Sacraments, wherein thou art thy selfe most really con- teyned: for that thou hast preserued me so many times from hell, wherunto I had long since bene plunged, hadst not thou of thine inspeakable goodnes sustayned & deliuered me from my foes. For these O Lord and for all other thy benefits, name- ly for those which thou hast this day most bountiffully bestowed vpon me.

[Heere they must particularly be called to mind.]

O my soueraigne Lord, I yeeld vnto thee such sincere and dutifull thanks, as my poore hart can possibly affoord thee: be- seeching the blessed Virgin Mary, and all the holy Saintes of heauen, to yield thee thanks and prayses in supply of my want, and insufficiency.

And now (O mine only Redeemer and Sauour) I humbly craue of thee the light of thy grace, to know wherein I haue this day any wayes offended thee: and that by mature & found discussion of my conscience, I may see may owne finnes with sorrow, and thine ineffable mercy,

with a zelous and firme purpose of amēdment :

[Heere we must examine our selues, how we haue imployed the day, in word, thought, and deed, towards God, and our neighbour:]

Thou seest, O Lord, my lewdnes, and wottest my misery much better then I my selfe do. Sory I am with all my hart, that I should still offend so louing a Lord, and wish to God my sorrows were greatly multiplied. I haue purposed often times to do better by thy grace, which wanted not: and yet I haue transgressed in my former trespasses. Neuertheles I may not despaire (O Lord) but will continually trust to thy mercies in all euent: and purpose firmly, as I now do, every day to amend my life. Deliuer me (O gracious God) from all mortall sinne for euer, and giue me grace to persecute my veniall sinnes with sorrow, during life.

And for the satisfaction of these and all my former sinnes, togeather with all the sinnes of the whole world, as also for all thine infinite benefits bestowed vpon me and vpon all mankind, I offer vnto thee the merits of thy bitter passion: those

most

most pretious droppes of blood which thou diddest sheed for me, and that inflamed charity, wherewith thou didst wholly resigne thy selfe to all thy torments for my sake. And in the vnity of this thine oblation on the Rood, I offer vp my selfe soule, body, and all that I haue of thine, within or without me, to thine honour and euerlasting glory. I retaine nothing to my self, but giue al vnto thee, to whom all appertaineth, and make that thine by my will, which is thine by iustice. Giue me grace (O my Lord God) to liue better heereafter, and to confesse my sinnes in due time to my ghostly Father. Giue me true humility and repentance, grace to know thee, and grace to know my selfe: purity of hart in all my doings, patience, chastity, and perfect charity. Giue me a good lilfe, & a good death, and in the dangerous houre of my departure, grant vnto me the assistance of thy blessed Saints & Angels, with whome I may, through thy mercy, in another world praise and glorifie thee euerlastingly. Amen.

After

[After the foresaid prayer say the Pater noster, Aue Maria, and Credo, with some short praier or hymne, as thou lyeest thee downe, to craue protection for the night, and conuenient rest of body & soule: and sayle not to commend thy selfe vnto thy Guardian Angell.]

A P R A Y E R T O B E
v s e d b e f o r e S a c r a m e n t a l l
C o n f e s s i o n .

MO S T Soueraigne, mighty, and mercifull Lord, who of thine infinite loue and mercy towards mankind, hast ordeined in thy Church the Sacrament of Pennance, as a soueraigne salue to heale our spirituall wounds, & to purge vs from the vnclennes, wherewith we may after Baptisme any wayes haue defiled our soules: I, N, thy most vile and ingratfull creature, hauing offended thee many waies and most grieuously, since my last Confession, purpose through thy grace, to fly vnto this Sa-

cra-

crament for my remedy : and according to thy diuine ordinance to confesse my finnes vnto thy seruant , hoping thereby, that according as thou hast promised , I shall receaue a full and perfect absolution.

Giue me grace therfore (O Lord) that like as of thy goodnes thou hast inspired into my hart a desire to apply this remedy vnto my ghostly grieues , so I may in due reuerence, contrition, & sincerity , vse the same to the glory of thy name , and to the full forgiuenes of my finnes . Open the secretes of my soule vnto me (O Lord) and make me to know al my finnes & iniquities whatsoeuer . Giue me also due sorrow and contrition for the same , and grace to vnfold them to thy Vicar my ghostly phisition , purely, plainely, sorrowfully, and sincerely : with firme and constant purpose, through thy grace, to amend my life hereafter .

O Lord , my gracious God , and only comfort of my soule , seeing thou desirest that in all things I should sincerely serue thee , and I through thy grace desire nothing more then to do the same : why is

it,

it (O Lord) that I still offend thee? Why fall I so often in relapse of my former follies? Thy grace is not wanting, but mine vngratioulnes & inconstancy is the cause thereof, for the which I am most hartily sorry. Euen now I determine to fight manfully, and by & by I faint and faile in my former purpose. Rightly therefore am I in respect hereof, to humble my selfe, and to make accompt that on the earth there liueth not a more vile and wicked creature then my selfe. Increase in me daily thy grace, and soueraigne vertue of humility, I most humbly beseech the, and grant me grace that once I may perfectly know thee, and know my selfe. Thee, in thy Maiesty and mercy: my selfe, in mine abominations and miserie: and that at length I may fight more manfully, and gaine victory ouer mine enemies, through thy gracious help and fauour, my only Redeemer and Sauour Iesus Christ, who with the Father and the holy Ghost reignest one God euerlastingly. Amen.

A PRATER TO BE

*said after Sacramen-
tall Confession.*

O GOD of mercie and pittie, ha-
uing now through thy grati-
ous goodnes disburdened my
conscience of the guilt where-
with it was before oppressed: and in the
lowliestwise I might, vnfolded all the
sinnes I could possibly call to mind, vnto
thy Vicar my ghostly father: I most hūbly
beseech thee, to accept this my Confession,
and to forgiue me my trespasses, as well re-
membred as forgotten. Grant me grace, O
Lord, to liue more carefully and diligent-
ly hereafter, and to refraine from my for-
mer sinnes which I vtterly detest, and
(through thy grace) doe firmly purpose
neuer any more to offend in them. Espe-
cially (O my gracious and benigne Sau-
our) giue me grace to withstand these
temptations, wherwith I am most grie-
uously infested: [*Heere are the tempta-
tions wherewith euery one is most troubled, to be
rebeared:]* As also grace to eschew

all

all occasions of offending, so much as possibly I may.

The iust man, as Scripture telleth, falleth seauen times a day : much more then shall I fall (O Lord) hauing through mine owne most vile and wicked life increased greatly the weaknes and blindnes which I receaued from my forefather Adam. Neuertheles O Lord, as I hope and purpose firmly, by thy mercifull fauour, to re-frayne from consenting to any mortall sinne (from which I most humbly begge of thee to preserue me whilest I liue) so in like manner wil I, O Lord by thy goodnes, detest and persecute my veniall sinnes and imperfections during life. Grāt me grace so to doe (O most mercifull Sauiour) and that, as hertofore I haue without any remorse of conscience most heinoussly transgressed thy commandements in euery sort, so now I may feele iust remorse and sorrow, for euery sinne & imperfection whatsoeuer. And to the end I may the better performe this, graunt me grace (my sweet Sauiour Iesus Christ) that I may perseuer in discussing my conscience euery night more diligently then

other

other, according to the good instructiōs which it hath pleased thee by thy good seruantes to impart vnto me : and that euery morning I may so happily beginne the day , by offering vnto thee the first fruits of all mine actions, that the whole course therof may euermore be passed to thy glory.

Now for the Pennance that is enioyned vnto me , and not performed already, fauourably I beseech thee to assist me, both in the perfect remembring of the same , & in the diligent executing therof in good time. And graunt, that by thus endeauouring my selfe daily through thy grace, to amend my life , I may both line and dye a true Penitent : and obtaine (through the merits of thy blessed passion) a full forgiveness of my sinnes in this world, and in the other, the life eternall, wherunto thou hast created me . To thee , mine onely Sauour Iesus Christ, with the Father & the Holy Ghost , one God, be all honour praise and glory euerlastingly. Amen.

A VERT FIT PRAYER

to be said before Masse: wherein we exercise fruitfully our faith, and prepare our selues to heare the same with diuisfull attention.

O Most puissant and louing Lord, who hast of thine infinite mercy vouchsafed, that thine only Sonne our Sauour Iesus Christ should before his painfull death, ordayne his body and bloud to be consecrated in thy Church by vertue of thy word, in a most miraculous and dreadfull mystery: graunt me grace, I beseech thee (O Lord) that as of thy singular loue towards vs, thou hast ordeyned this diuine Sacrament, to make vs allwayes mindfull of the merits purchased vnto vs by the death of thy deare Sonne our Sauour: so I may with due reuerence, and diligent remembrance, of those his most bitter torments, assist heere during the time that thy Seruant celebrateth this mystery, and offer vp my prayers in most obedient wise vnto thee.

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The soueraigne desire which thou hadst of our welfare, O Lord, was that which moued thee to leaue vs this most diuine sacrifice of the Masse: that like as thy triumphat Church hath her sacrifice aboue, so thy militant Church might haue her sacrifice below. For like as in heauen thy Sonne daily offereth vp himself vnto thee for our behoofe, appearing before thy face in a visible and glorious manner: so hast thou vouchsafed, that in earth he should daily be offered vp vnto thee, by the function of Priestes for our sinnes, in a manner inuisible, and proportionable to our frailtie. Yet is it all one, onely, and the selfe same Iesus Christ thy Sonne, and all our profit and auaile is wholly deriued from the Tree of the holy Rood. This mysterie (O most mighty Lord) is farre surpassing all humane capacity, & yet right easie for them to belieue, that haue in time sucked the sweet sap of thy most sauoury and wholesome doctrine.

For mine owne part (O Lord) I beleeeue (through thy gracious goodnes) simply, whatsoeuer thy holy, Catholick, & Roma

Church teacherh me, either touching this, or any other of thy most diuine mylteries and doctrines: and confesse vndoubtedly, that as thou hast said that thy body & bloud is conteyned in this most holy Sacrament, and the same body to be likewise on the right hand of thy Father in heauen: so do I belecue them both most assuredly, and the one as firmly as the other: seing the one is as well the will and worke of the word, God and man, as is the other: and to be in earth, in heauen, and in many places at once, is in thy power to do it most easily, as thou doest: & it is in my power (through thy grace) to belieue it most constantly, as I do. Heerein I vtterly renounce my senses, and all humane vnderstanding, and cleaue onely vnto thy diuine and inexplicable Omnipotencie: who as thou didest make all thinges of nothing, so canst thou alter and dispose of all thinges at thy will and pleasure.

Now therefore, I beseech thee, (O most omnipotent and mighty God) to drue away all distractions and wicked thoughts out of my mind, that I may as-

fi st

sist here at the celebration of this heavenly mysterie with feare and reuerent humilitie . Sanctifie also, I beseech thee, the spirit of him that shall heere present himselfe before thee to celebrate this diuine Sacrifice: to the end that he may worthily do the same to thine honour and glory, to his owne auaille, and to the benefite of all others . Giue me grace, that by the reuerent ceremonies, which shall therein be vsed I may be put in mind of thy most painfull torments, which they represent vnto me: and that I may adore thee in this thy imperiall Sacrament, with soueraigne feare and humility . This, by thy grace, I purpose to do: this, by thy grace, I hope also to performe .

Accept therefore (O Lord) to thine honour, to our welfare, and for the vnitie of thy Church, the body and bloud of our Sauour, thy Sonne Iesus Christ, which is offered vnto thee in this Sacrifice . Incline thine cares (O Lord) to the praiers of thine afflicted seruant, and mercifully restore thy true religion where it is lacking . Open the eyes of the blind, and make them to know their errours . Re-

lieue them that be in distresse, in captiuitie, in sicknes, or in any affliction bodily or ghostly: especially to such as suffer for Iustice, and for the defence of the Catholicke Church, giue courage and constancy vnto the end. Suffer them not for any temporall miseries to cast away their owne soules: suffer them not to betray that spirituall inheritance, which thou hast purchased with thy most pretious blood. Giue grace vnto the liuing, and perpetuall place of rest and quietnes vnto them that are departed in thy fayth, for the merits of our onely Sauour thy Sonne Iesus Christ, to whom with thee, and the holy Ghost, one God, be all renowne, praise, and soueraigntie for euermore. Amen.

A N O T H E R S H O R T

prayer to be said likewise before

Massie.

O My soueraigne Lord and Sauour Iesus Chrst: O Lampe of light and truth: I most miserable wretch most humbly beseech thee to stay my wandring mind in such

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fort, as I may with due reuerence and attention assist and waite heere in thy Imperiall presence, whiles thou procurest this so importat an affaire with thy eternall Father, for my well-fare, and the wel-fare of all mankind.

Illuminate my soule, and stirre vp my lumpish hart (O sonne of true Wisedome and Iustice) with the brightnes of thy countenance, that I may here with a gratfull and deuout remembrance call to mind that sacrifice of obedience, patience, and most inflamed charitie, which thou (being afflicted with extreme woes & ignominious reproches) didst offer vpon the Rood, with thy life, and euery drop of thy most sacred bloud vnto thy celestially Father for our sinnes.

A N E X C E L L E N T P R A I E R
and adoration to be made in the presence of the blessed Sacrament.

I MOST wicked wretch & vnworthy Christian, bow downe before my Lord & Sauour, who hath made & redeemed me, who nourisheth and susteineth me, and euermore remaineth life

and veritie .

O Iesus Christ, very God and very man
I adore thee here present , and call vppon
thee , not doubting any whit at all of the
very reall presence of thy flesh and blood
viuificant, nor of the presence of thy pre-
tious bodie, and most sacred soule . O
Lord, that I could in such sort know, be-
holde , loue, & laud thee as so many mil-
lions of Angels do with soueraigne ioy
and gladnes behold thee know thee, loue
thee and laud thee perfectly : being neuer
weried to doe thee seruice, or to performe
their dutifull obeyfance vnto thee.

I Salute thee, O sauegard of my soule,
eternal word of the father, true sacrifice,
flesh viuificant , entire diuinitie, eternall
life . O most pretious Treasure, repleni-
shed with all delight . O harbour and re-
sting place of pure and cleane hartes . O
Angelicall viand . O celestially and most
excellent bread . O eternall word of the
Father, which art for vs made flesh and
yet remainest God in the very selfe same
person . I confesse thee most vndoubted-
ly to be true God, and true man , conse-
crated after a miraculous manner on the

Aultar

Aultar. Thou art the assured hope, and the true saluation of sinners. Thou art the foueraigne restoratiue of them that languish. Thou art the incomprehensible Treasure of poore distressed pilgrimes.

Hallowed be thy name therefore (O most sweet Sauour Iesus Christ.) Let all thy creatures sound forth praises and thanksgiuinges vnto thee, for the loue wherwith thou didest take so singuler compassion of the saluation of mankind, that thou diddest vouchsafe to descend downe from heauen, and to offer vp thy most noble, pure, and innocent bodie on the Aultar of the Rood for our redemption: and after thy Resurrection and Ascension thou didst also vouchsafe for our welfare & consolation, to leaue vs with incomprehensible loue, the self same, thy liuely and immortall bodie (contained in this most venerable Sacrament) as a memoriall of thy departure, and a paune of the peerlesse loue which thou didest beare vnto vs.

O Lambe of God that takest away the finnes of the world, haue mercie vpon vs, & graunt vnto vs thy peace. Refresh

also our soules with spirituall food and comfort especially, at the latter end of our daies, that neither in life nor death we may depart from thee, nor be deprived at any time of thy celestiall benedictions: thou which livest and reignest with God the Father, & the holy Ghost, in all eternity. Amen.

A P R A I E R , O R
*Meditation, whereby the soule is stirred
 up to a reuerence & loue of the
 blessed Sacrament, before
 such time as a man
 receaueth it.*

MOST high and dreadfull, most sweet and bountifull Lord, and Saniour Iesus Christ, who art really conteyned in this most miraculous Sacrament, which I both desire, and purpose to receaue: behold, how I come fraught with feare and hope vnto thee, to be visited, fed, and comforted of thee. I feare, considering the incomprehensible highnes of thy most infinite Maiestie, and the inspeakable basenes of

my

my most wretched miserie. I thinke, O Lord, what thou art, and what I am. I acknowledge thee to be my maker, & the maker of all thinges, omnipotent, eternall, infinite, full of all wisdome, vertue, and incomprehensible holines. Thou art he, before whose face all the Peeres and celestiaall potentates do quake, and vnto whom al the Angelicall quires do yield adoration and due reuerence. I contrariwise, know my selfe to be a most vile and filthy creature, a contemptible caterpillar, a wretched worme, a vessel of corruption, full of al miseries, conceiued & born in sin, vnable to do any good, inclined to all wickednes. How may the so abiect & abominable a caitiffe present himself before so great a king? VVhat hath mire and filth to do with celestiaall purity? darknes with light? the most sinfull of al sinners, with the holiest of al holies? If that holy man S. Iohn Baptist (being sanctified in his mothers wombe) durst not touch thy most sacred head when thou camest to be baptized of him, how shall I presume, not onely to touch, but to receaue thee in this most holy Sacrament, fraught with filth,

and

and wallowing in all wickednes, euen from my very infancy?

The faith which that deuout Centurion had in thee, caused him to repute himself vnworthy, that thou shouldest enter into his house: how then shal I hauing a much more feeble faith and deuotion, receaue thee into my vncleane and vnworthy habitation?

If so great purity, and holines were required for the eating of the shewbreads of the old law, which were but a shadow of this most soueraigne Sacrament, how shall I eate the bread of Angels, being so impure, and estranged from all holines? how may so hainous an offender as I am presume to approach, hearing the prince & chiefe of al the Apostles to cry out, Go further from me (O Lord) for I am a sinfull creature,

I languish (O my soueraigne Lord) & tremble, when I consider thy highnes, thy dignity, and what thy holy Saintes haue said and done vnto thee: but much more am I confounded when I call to mind mine owne malice and ingratitude, how all the yeares of my life haue bene

consumed in sinne and blindnes, in iniuries and crimes committed against thy diuine Maiestie : without any feare of thy threatens and punnishmentes, without any regard or thankfullnes, for thine infinite benefites : yea rather renewing in most impudent wise, not once, but oftentimes, thy cruell tormentes, & most painfull passion, crucifying that Lord afresh with so many gricuous abominations, who with so great charity vouchsafed heretofore to be crucified for thy redemption.

Wherefore, (O most righteous Lord) if thou looke vpon mine iniquities, how may I present my selfe before thee? what can I hope for at thy handes, but the tormentes due to my trespasses? What shall it be other to receaue thee, then with mine impudency more heinously to offend thee; what other to eate thee, then to eate the iudgment & condemnation of my soule.

Neuerthelesse (O most mercifull Lord) albeit my sinnes do astonish me, although the greatnes of thy Maiestie do appale me, yet doth thine incomparable mercy (which surpasseth all thy workes) cause

me to haue confidence : thine ineffable bountie maketh me to hope and trust in thee : thy most benigne clemency emboldeneth me to appeare and present my selfe before thee : for looke how much my miserie and vnworthines is greater , and so much more shall thy mercy shine forth , vouchsafing to admit him to the food of Angells fealt , who acknowledgeth himself of all men to be the most vile and wretchedst .

I remember , O my Comforter , and thinke vpon those most sweet wordes , which thou spakest , wandring vp and downe in this worldly pilgrimage , and comforting the poore & feeble , the wretched and sinfull , such as I my selfe am . The which wordes , O Lord , do in like manner greatly comfort me , and giue me courage to creepe and come vnto thee : sith this is my fixed faith , that whatsoeuer thou didest then say , thou likewise sayest now , and what then thou didest worke , thou art ready now to do the same . Thou saidst (O Lord) Come ye all yee that trauaile and are loaden , and I will refresh you . Behold me (O sweet Sa-

uiour

uiour) sore loaden and greued with the burden of my sinnes, who stand in great need, and humbly craue to be comforted & refreshed by thee. Thou saidst (O Lord) that the sound haue no need of the phisitian, but such as are sicke and feeble, and how thou camest not to call righteous me, but sinners: and therefore it was publicly reported of thee, that thou didst receaue sinners, and didst eate and drinke with them. All this maketh well for me and giueth me cause of great trust and consolation, in that I know my selfe to be sicke, sinfull, and more miserable then any man. Behold therefore (O heauenly Phisitian) I here present and exhibite my selfe vnto thee, to be cured and healed of thee. Behold how I come starued vnto thy table, desiring to eate of this strong & perfect food, which may giue vnto me true and euerlasting life: for hitherto I haue not through my folly, fed of any other thing, then of leekes and garlike, & of such other grosse meates of Egypt, which were my bane, and caused my fall and ouerthrow.

Remember, my God, remember I

humbly

humbly beseech thee, thy mercies of old time, and impart some part thereof vnto me, for so requireth my great miserie, and most lamentable infirmitie.

The whole multitude (as the Ghospel telleth) desired to touch thee, for that such a merueylous vertue as healed all men, issued out of thee. The blind came, and thou gauest them sight, the lepers, and thou cleansedst them from their leprosie, the possessed with Diuells, and thou deliueredst them: finally, all that were feeble & annoied, thou didst cure, remedy, and comfort with this meruaylous vertue that issued out of thee. Wherefore, seing thy bountifull clemencie is nothing lessened from that it euer was, nor the vertue proceeding from thy body (which is giuen vnto vs in this holy Sacrament) of lesse efficacy then aforetime: no lesse cure and comfort am I now to hope for, then they did hertofore receaue. Thou lackest nothing (my sweet Lord) that may be requisite for my recovery and welfare. For neyther is thy power want and insufficient, seing thou art almightie: nor thy pittie and clemency any thing a-

brid-

bridged being pittifull without compassc
and measure: nor yet thy loue weake and
feeble, sith thy charity is infinit. Through
loue thou vouchsafedst to be borne for vs,
through loue thou enduredst most cruell
torments for vs, through loue, thou suf-
feredst death on the Rood for vs, and
through loue thou hast in this most sweet
& blessed Sacrament, vouchsafed to giue
thy selfe for food vnto vs. VVell may I
therefore (O Lord) haue great hope in
thee, seeing I find thee to be such, as I
could possibly wish thee to be: well may
I expect for cure and comfort at thy hands
seeing thou art he, who can so easily af-
foord the same, and redresse my grieuous
misery.

VVherefore (O my God) my only de-
light, my treasure, and all the welfare
of my soule, abandon me not I most hum-
bly beseech thee, but vouchsafe with like
charity and clemency, to receaue me now
as thou didest hertofore receaue those an-
noyed & feeble persons that came for suc-
cour vnto thee. Be not offended (O Lord)
that I so vile and impure a wretch dare
presume to come vnto thee, to touch

thee

thee, & to receaue thee in this most worthy Sacrament: no more then thou wert hertofore offended that the poore woman which suffered the flux did touch thee, whom thou vouchsafedst to comfort, to make ioyful, & gratiouly to giue vnto her the health which she desired. The flux which I suffer (O Lord) through my sins is no whit lesse, yea much more dangerous then hers was, and therefore I haue more need to touch thee, thou being he alone, who canst affoord vnto me my desired health and welfare.

If my manifold and grievous sins make me vnworthy to appeare before thee, and before the face of thine eternall Father: I cry aloud, and craue of thee with thy holy Prophet, saying: Looke not vpon me, but vpon the face of thy anointed Christ (O most mercifull Father) and so thou wilt receaue me, and be fauonrable vnto me. If my detestable pride and haughtines displease thee, and that right worthily, looke vpon Christles most reuerend head, pierced round about with pricking thornes for me. If my dishonour and lasciuiousnes haue offended thee, behould

that

that virginall, and most holy body of Christ my Redeemer all torne in peeces with most cruell scourges for me. If my wicked workes and disordered steps deserue correction, looke vpon thy Christ his hands, and most holy feet, fastened with most horrible nayles vnto the Rood for me. If the hardnes of my hart prouoke thee to wrath, let Christs most tender & louing hart, pierced through with that cruell speare, moue thee to take compassion of me.

Behold then (O euerlasting Father) behold thy Christ: behold that glittering and bright face whercon the Angels co-uet to fixe their eyes, appaled and bespitted on the Rood for me: regard that vndistained mirrour, distained with strokes and vncleane spittle for me: behold those eyes, farre passing the sunnie beames in beautie and brightnes, eclipsed and darkened with the shadow of death for me.

Wherefore (O Father of mercies, and God of all comfort) if heretofore the horror of my monstrous crimes haue prouoked thee to punishment, let this most worthy spectacle of thy Christ moue thee

to compassion : let the loue which thou bearest vnto him, be of greater force to pardon & forgieue me, then the hatred which thou bearest vnto my sinnes, to correct and punnish me.

We read of King *Dauid* (a man accomplished with vertues according to thy harts desire) how he disdained not to call a deformed cripple to his board, for that he was the sone of his deare friend *Ionathas*: meaning thereby to honour the sonne, not for his owne sake, but for the merit and worthines of his father . Disdaine not thou then (O most mercifull Father) to admit me a farre more vnworthy and deformed sinner vnto this thy diuine board, not for mine owne sake, but for the merit & honour of thy deare friend, & most sweet Sonne Iesus Christ our Sauiour and our Father: who with such griefs and torments did on the Rood regenerate vs, whose passion & most pretious death is represented euery time that this most gratefull Sacrifice is offered vp vnto thee.

And then againe, O my most louing Lord and King Iesus Christ, which art in this holy banquet, both the food it selfe,

and

and he that inuiteth vs thereunto, I most humbly begg of thee (albeit vtterly vnworthy to receaue so great a fauour) that it may please thee to admit me vnto this holy banquet, to satiate me, and to make me partaker of the graces & innumerable gifts, which thou art wont to bestow vpon such thy seruants as do worthily receaue thee. Suffer me not (O my sweet Redeemer) to depart fasting from thee, least I chance to faint in the way, like as thou didst not suffer the great multitude of people that folowed thee with so great zeale to heare thy sweet wordes in the desert whom (being moued with pittie) thou vouchsafedst not onely spiritually, but corporally also to satiate, least happily they might haue fainted & miscarried in their iourney.

Wherefore, seing this most holy Sacrament is the food of this our pilgrimage, much more am I to desire to receaue the same, to the end I faint not in the way but like another Elias, may by the vertue of this food, passe out, and arriue at length to the mount of euerlasting happines. Let me therefore enter in, O Lord, seing I

knocke at the gate of thy mercyes, as a famished, poore, and feeble creature. to the end that being filled by thee, enriched by thee, and cured by thee, I may reioyce in thee, giue thanks to thee, and yeeld perpetuall peales of praises vnto thee, with the Angels that here attend vpon thee: with whom I praise and blesse the infinite charity of thine eternall Father, who hath vouchsafed to graunt vnto vs this so singuler a pledg of future and euerlasting glory. Amen.

A N O T H E R P R A Y E R O R
*Meditation to be made the day that a man hath
 receaued, to stirre him vp, through the con-
 sideration and knowledge of so great a be-
 nefit, to giue God thanks therefore,
 and to be gratefull for his
 goodnes.*

BLESSE thy Lord (O my soule)
 and all my entrals giue laud and
 praise vnto his most holy name:
 Forget not, O my soule, forget
 not the infinite mercies, and continuall
 benefites which thou hast receaued of his
 most

most liberall hand : amongst the which ,
well maist thou reckon this which hath
bene this day giuen vnto thee, that so in-
finite a Maiestie should vouchsafe to visite
thee, to enter into thy homely habitation,
and with surpassing clemency , wholly
to giue him selfe vnto thee in this most
miraculous and soueraigne Sacrament.

O incomprehensible Lord and omni-
potent God, which art no lesse pittiful the
puissant, what shall I say, seeing that the
depth of thy bottōles mercies hath vouch-
safed to impart it selfe vnto the depth
of my inspeakable miseries. What thanks
can I yeeld vnto thee for so great kindnes
and loue, who know right well, that if al
the mēbers and powers of my body were
turned into tongues , yet could I not con-
dignely thanke thee for the least of all thy
benefits : how much lesse able shall I then
be , with one tongue to prayse and thanke
thee sufficiently for this present gift ,
being of so great and inestimable a value?

If the mother of thy forerunner *S. Iohn
Baptist* , at such time as she was visited of
thy most sacred Virgin mother, perceau-
ing (through the illumination of the

holy Ghost) that thou wert present, was so astonied therat that she cried out aloud and sayd: Whence is this to me, that the Mother of my Lord doth come vnto me? how much more iustly am I to be astonied, and to cry out: Whence is this to me, that not the Mother of my Lord, but my Lord himselfe, and the Lord of all the Angels, of heauen and of earth, and of all the creatures in the vniuersall world, hath visited me, entred into me, honoured me, fostered me, and filled me in this most worthy Sacrament? Whence haue I this, that a Lord so high, so puissant, so worthy of all honour and renowne, hath vouchsafed to come vnto me a most wretched worme? To me the most heinous sinner of all sinners? to me that haue so many times offended him? to me that with my wickednes and abominations haue so many times bannished and expelled him out of my soule.

Worthily did the holy Prophets *Iob* and *Dauid* wonder at thy diuine clemēcy, at such time as they sayd: What is man, that thou so greatly magnifiest him? what is the sōne of man, that thou visitest him?

but

but much greater reason haue we most wretched sinners to say the same in these our dayes : What is man (O Lord) that thou hast thus extolled him, as for man, to make thy selfe man, and to giue thy selfe in food to man, wherwith he may euery day be visited, and refreshed ? And albeit all men may meruaile at this thy diuine clemency vsed towards man: much more yet may I meruaile, which of all me am the most base and wretched.

If *Dauid*, when king *Saul* would haue chosen him to be his sonne-in-law, reputed himselfe vnworthy therof, and sayd : What am I, or what is my life, or the lineage of my father that I should be the sonne-in-law of a king? how much more cause haue I now to say the same, seeing the king of all kings hath admitted me to so high a dignity? Alas, what am I? or what is my fathers of-spring? what other am I, then a vessell of corruption, a sack of dong and filth, engédred of a most vile stinking matter touching my flesh, which ere long shall yield food to wormes: and concerning my soule, am all soyled with sinne, fraught full of ignorance and for-

getfulness, with many more defects and wicked inclinations. What other is my life the a vanity, a puffed of wind, a smoke and shadow that quickly vanisheth, a confusion and disorder, a webbe of wickednes, a continuall exercise of sinne, and transgressions of thy most holy comendments? Such hath byn my life, such haue beene my exercises and mine inclinacions, such also is the offspring of my father *Adā*, and of all his ancient family: for so much as all that descend of him, are generally borne thus blemished, thus wickedly inclined, and all like the children of a traitour, as he was, adiudged to suffer death. Wherefore (O most puissant Prince, and dreadfull King aboue all kings) thou knowing me & my life to haue beene such, & much worse the I either know, or possibly can imagine, hast vouchsafed to receaue me, not for thy sonne-in-law, but for thy owne sonne, yea & as a yonger one right tenderly beloued: for such are fathers accustomed most of al to cherish, as now thou hast cherished & fed me with the bread of Angels, wherein is found all sweet saour, and all diuine delight. *S. Luke* reporteth,

how

how one of those guesſes that were at table with thee in a Prince of the Pharisees house, should say: Blessed are they, that shall eat the bread of life in the kingdome of heauen: but much more happy am I, if I can know it, and gather fruit thereby, which in this life eat the bread, wherein the very God of heauen is contained, and therewith receaue apledge to eat him afterwards in another manner, in his euerlasting Kingdome. Happy also are all they that shall dispose them selues to repaire vnto this most graticus banquet, wherein is found all sweet taste and saours, all riches and renowne, and all the things that possibly may be desired: yea, what is it that man may long for, which is not heere afforded vnto him? If he desire delights and pleasures, heere be the most sincere, the most chaste, and the most sweet that can be deuised. If he wish for wealth, behold heere the treasure that enricheth both heauen and earth. If honour and so- ueraignty be sought for, behold heere the highest dignities that can be possibly achieved: seeing by means of this most venerable Sacrament the soule of man is v-

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nited to God almighty, and is associated and reuerenced with quires of Angels which attend vpon her.

Wherefore, O yee blind beguiled children of *Adam*, what other pleasure and profite doe you prole for? why doe you (as *Esay* saith) spend your money, and not vpon bread? Why imploy you your trauaile, and not in things that may satiate and content you? Why loose you such satietie, such sweetnes, and such treasure as is here conteyned in this gift? Doe not thou (O my soule) doe not thou so: be not thou henceforth any more blind: see thou seeke not hereafter any carnall contentations, hauing meanes to be made partaker of this meere spirituall and celestiall delight. Take no more tast and pleasure in the food of death, (wherof thou hast bene wont to feed) hauing this bread of life giuen and granted vnto thee. Regard not the pompes and most vaine vanities of this world, seing thou maist enioy in this Sacrament the true happines, and all the good thinges, which in the world can neuer possibly be attained. Imbrace and keep this treasure which

suffi-

sufficeth to make thee truly happy: possesse this good, which exceedeth all good things. Content and quiet thy selfe in this repose, which may abundantly satisfie thy desire. And be not vngratefull to this thy benefactour, but yield him hartly thanks, as well for this, as for all his other benefites heretofore bestowed vpon thee, euen from the first beginning.

Howbeit (O my most gracious & mercifull Lord) how shall it be possible for me to yield thee condigne thanks, seing the debt which I owe thee is so great, & my ability to discharge the same so small? Neuerthelesse with all my hart, and with all my might and power, I thanke thine infinite liberalitie, for that thou hast created me to thine owne likenes and similitude: and for that thou hast for my conseruation, created likewise so great variety of other creatures: and much more do I praise and blesse thee, for that with thy most pretious blood thou hast redeemed me: but aboue all, with all my bowells and powers both of body & soule I thank thee, blesse thee, and adore thee, for that thou hast left vnto vs this miraeulous and

most

most worthy Sacrament : & for that thou gauest vnto me most miserable wretch the grace oftentimes to receaue the same that oftentimes I may thereby be made partaker of the fruit of thy redemption.

And because these my thanks and prayes be slender, weake, and vnworthy of such giftes as I haue receaued, I beseech all the Angels and holy Saintes of heauen to supply my want : thy holy Angels vouchsafe to sound forth perpetual peales of prayes for me : thy Archangels vouchsafe euerlastingly to adore thee for me : the celestial potentates I beseech to reuerence thee for me : and all the whole court of heauen (I most humbly desire) to offer vnto thee continuall sacrifice of thanksgiving for me. And yet, for so much as all this is finite and limited, and is not correspondent to the valew of the benefite which I haue this day receaued, being infinite, those most holy and gratefull thanks which thou (O my most gracious Redeemer) gauest vnto thy father, at such time as he determined to graunt vnto vs this so inestimable a gift, euen those

same

same which are infinite, I offer both to him and to thee together. For verily I beleue, that for this cause thou didest yeeld the same, that so incomparable a gift should not be destitute of condigne graces and thanks-giuing. And now I most humbly beseech thee of thy most bountifull clemencie, that seing it hath pleased thee to satiate & honour me with thy most worthy presence in this venerable & redoubled Sacramēt, thou wilt also vouchsafe to graunt vnto me thy graces to be alwaies gratefull, and to answere worthily to this most happy visitation.

This hath euermore bene thine accustomed wont (O my blessed Sauour and Redeemer) that whersoever through thy goodnes thou hast imparted of thy blessings most abundantly, heaping grace vpon grace, and mercy vpon mercie. Thou entredst into *Matthew* the Publican his house, and from a Publican thou didst make him thy Disciple and Apostle. Thou entredst into *Zacharys* house when by and by he was changed from his old custome and former manner of life, and saluation giuen vnto all his whole hous-

hold

hold: Thou entredst into the house of *Simon Peter*, and didest heale his wiues mother-in-law of the ague which she had, leauing her whole and comforted. Thou didest oftentimes enter into the house of those two blessed women *Martha* & good *Mary Magdalene*, and what tongue can declare the spirituall riches which thou gauest vnto that house, & the ineffable graces wherewith thou enduedst those two happy sisters? Thou entredst after thy holy and dolefull death into *Lymbo*, and immediatlic with thy visitation didest illuminate and make happy those holy Fathers. Finally, the figure of this Sacramēt, to wit, the Arke of the old Testament, because it entred into the house of *Obededon* was a cause that thy blessinges were abundantly powred vpon him, & vpon all that appertained vnto him, paying plentifully for the harbour which in that house was afforded vnto thee.

Wherefore (O most sweet and welcome guest) seeing through thy goodnes thou hast vouchsafed this day to enter into my poore cottage, powre downe also I beseech thee thy holy blessinges thereupon

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by meanes whereof I may worthily answer vnto this thine incomparable mercy. Clense and purge this house (O Lord) from all the vnclaness which thou seest therein. Repaire and doe some cost therō, least it decay & fall to ruine; driue out the darknes therof, with the glittering beams of thy light: adorne and decke it vp with the vertues and graces of the holy-Ghost: that being thus clensed, repaired, adorned and illuminated, it may please thee to dwell therein, and neuer to depart. Tarry still with me, O Lord, my only comforter, the night draweth on apace: and without thee I shall remaine in darkenes, and so be sore endangered. Thou hast affirmed (O eternall truth) how thy whole delight is to dwell with the sonne of man, and how thou standest knocking at the dore, ready to enter and sup with such as shall open, and let thee in. Behold how I haue giuen thee free entrance into me, and thou of thy goodnes hast admitted me to the sweet supper of thy most sacred body. Abandon me not therefore (O my soueraigne Lord) neither depart thou from me: draw me after thee, knit

and

and tye me to thee: yea draw me quite out of my selfe, seing I am much better in thee then in my selfe: in thee I liue, in my selfe I dye: in thee I remaine firme and constant, in my selfe I decay, and come to naught.

Renew me therefore (o my Sanctifier) and through loue transforme me into thee: and graunt me so to liue in thee, as that I may onely liue to thee, I may only loue thee, I may only delight in thee, that thou maist be my only ioy, my only comfort, my only food, wherwith my soule may in such sort be refreshed, that all other meats and delicious tastes may seeme loathsome and vnsauoury vnto it. This onely haue I chosen, this onely shall suffice me, with this alone will I liue contented, satisfied, and happy, vntill that most desired day come, when I shall feed of thee in another forme, and enioy thee continually in the company of all the elect & blessed Saints of thy celestial court: where with the Father and the holy Ghost, thou liuest and reignest euerlastingly. Amen.

A PRATER TO GOD,
*and to all his blessed Saints ,for all things
necessary for our selues , and for
our neighbours .*

MOST bountifull, pittifull and
most mercifull Father, haue
mercy & pittie vpon me: who
for all mine offences , and for
the offences of the whole world , offer
the life, passion, and painfull death of
thine only Sonne vnto thee . I present
vnto thee all that he hath most patiently
abidden for my sake : I offer vnto thee his
most holy hart conuerted into honie,
through the greatnes of the loue which
he bare vnto me . I offer vnto thee the
merits of all thy holy Saints, that it may
please the, for their sakes to pardon me
my sinnes, to take pittie vpon me, and
that all glory and renowne may redound
vnto thee euerlastingly . Amen .

O most sweet Iesus, my Soueraigne
Lord and Saniour , take pittie and com-
passion vpon me , for the infinite multi-
tude of thy mercies. I yield vnto thee most

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hūble thanks for the innumerable benefits which I haue receaued & daily do receaue of thy most bountifull liberality. I yield thee thanks for thy most sacred incarnation, for thy most pure natiuity, for thy most cruel passion, for all the effusions of thy most sacred bloud, and for thy most ignominious and dolefull death. I beseech thee (O most louing and mercifull Lord) that it may please thee to make me partaker of all thy merits to the end, that being incorporated and made one self same thing with thee through loue, and imitation of thy most holy life, I may be worthy to depēd & be nourished of thee as a branch of the vine: seing thou art the true vine, & the life of all faithfull persons, whereby all glory and honour is due vnto thee for euermore. Amen.

O holy Ghost my comforter, helpe and succour me, I most humbly beseech thee. I commend vnto thee my soule, body, and whatsoeuer I haue within or without me, and resigne and yield vp into thy handes all the whole course and last end of my life. Grant vnto me (O Lord) that I may perseuere thy faithful

ser-

seruant vntill the last breath, doing true
and sincere penance for my trespasses:
and that I may be right hartily sorrow-
full for them before my soule depart out
of this miserable habitation. I know
right well (O Lord) that whiles I lue
in this world, I am blind, feeble, and
fall with great facility into the snares of
mine affections. I go astray very easily,
and am easily seduced and beguiled of
mine enemies. I present therefore, and
offer all vp into thy hands, shrouding my
selfe vnder thy most soueraigne protectiō.
Defend (O Lord) defend, this thy poore
seruant from all euill. Illuminate mine vn-
derstanding, gouerne my soule, direct &
guide my body, fortifie my courage a-
gainst the disordinate dulnes of my hart,
and against the innumerable scruples,
which crosse, and cruelly encounter it.
Graunt me grace also to loue thee, with
all delight and sweetnes, and that wholly
I may be inflamed in thy loue, fulfilling
at all times, and in all places, thy most
soueraigne behestes. And graunt that in
me thou maist be alwaies blessed & than-
ked for euermore. Amen.

I adore, reuerence, and glorifie thee, O most sacred Trinity, God Almighty, the Father, the Sonne, and the holy Ghost. I prostrate and humble my selfe as much as lieth in my power before thy dreadfull and diuine maiesty, and resigne my selfe entierly for euer to execute thy most holy will. Expell (O Lord) and banish quite out of me, and of all faithfull persons, whatsoeuer doth offend thee: and giue vnto vs that which is gratefull and acceptable to thy most heavenly eyes. Bring to passe, O Lord, that we may be euen such as thou wouldest haue vs to be. I comméd vnto thy sacred protection all this whole family, and all the causes and affaires of euery one be they spirituall or temporal. I commend vnto thee all my parents, brethren, kinssfolkes, benefactours, friends & acquaintance: as also all them, for whom I am bound to pray, and that either haue done, or presently doe recommend themselves vnto my poore deuotions. Procure (O Lord) that we may al obey thee, serue thee, and loue the, as also liue in perfect loue & charity one towards another. Reduce them that wander to the right way:

root out all heresies and schismes: conuert to thy faith all them that as yet are ignorant of thy holy name. Graunt vnto vs peace, and mainteine vs therein, as thou shalt thinke it best, and most expedient for our welfare. Comfort the comfortles, and giue ease to al them that liue in paine, temptation, disgrace, and spirituall or corporall affliction. Especially (O Lord) I most humbly beseech thee, to looke vpon the afflictions of thine annointed people which suffer for righteousness sake. Behold our persecutions, our imprisonments, our manifold calamities and afflictions. We confesse that our owne sinnes and the sinns of our forfathers haue deserued not only these but much greater punishments. But thou (O most mercifull Lord) deale not with vs we beseech thee, according to our iniquities. Forsake vs not for euer (O Lord) neither despise the praiers of them that in their miseries doe cal vpon thee. Mollify and assuage the indignation of our and thine aduersaries. Turne the harts of them that hate thy Si-on, to wit, thy holy, Catholicke, Apostolicke, & Roman Church. And to such

as suffer for the faith and doctrine thereof, giue strength and courage, that no terrors nor torments may appale them: neither life nor death may make them to shrink in so holy a quarrell, wheron the glory of thy holy name, and the euertlasting Saluation of their owne soules dependeth. Finally, I commend all thy creatures vnto thy most fauourable protection, that it may please thee to giue grace vnto the liuing, and perpetuall rest and quietnes vnto them that be departed.

I salute thee, O most beautiful and glistering lillie of the gracious and pleasant spring time, most sacred Virgin Mary. I salute thee, O odoriferous flower of diuine suauity. I salute thee, O louely rose of celestiall delights, whereon our Saviour Iesus Christ, the brightnes of his Fathers glory, & the figure of his substance vouchsafed to be borne & nourished. Obteine for me (O gracious Lady) of thy louing Sonne whatsoeuer thou seest to be most needfull for my soule. Helpe, O most pitiful Mother, helpe the weaknes and debility of my spirit in all my temptations, and necessities, and vouchsafe to

succour me in the houre of my death :
that through thy gracious fauour and me-
diation , I may be assured in so perilous
and extreme a danger.

O most happy Angelicall spirites, who
with one voice do with pleasant & wel-
tuned melodie glorifie our cōmon Lord,
and enioy perpetually the tast of his de-
lights , take pittie vpon me poore misera-
ble wretch, I humbly beseech you. Name-
ly thou (O holy Angell) the Guardian of
my soule , vnto whom I am especially
committed, haue thou continually a di-
ligent and carefull eye vpon me. And yee,
O Saintes of all sortes, which after the
nauigation of these rough and stormy seas
are happily deliuered out of this exile, &
arriued to the harbour of celestially abroad,
I humbly beseech you all, to be mine
Aduocates and Intercessours, praying vn-
to our Lord for me, that I may through
the fauour of your merites and holy in-
tercessions not onely be fauoured of him
at this instant, but euen vnto the very
last day and houre of this my temporall
life. Amen.

A P R A I E R T O B E S A I D

*when thou art called to professe thy faith
or to sustaine any kind of affli-
ction for the same.*

O M O S T mercifull God, bow down thy pittiful eye (I beseech thee) and giue eare to the prayers and humble sute of me thy desolate and afflicted seruant. For behold the dayes of my tribulation are at hand: & now I see that houre is come of which thou didest very louingly forwarne me, that this world would hate me, as it did hate thee: and force me either to forsake thee, and renounce the ancient faith and religion of our forefathers (which I vowed in Baptisme to maintaine vntill my death) or els to loose all earthly comforts and returne as poore and naked to my graue, as when I came into this world.

Fire & water are set before me, & I am now to make my choice of life or death, of heauen or hell: that either my true loue and faithfull hart to thee might be tried & knownen by contemning this world for

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thy sake withall her pompe and vanity:
or els that all the world may see (if in
this triall I chose to forsake thee) how
well I deserue to be cast out from the fel-
lowship and society of all good people, as
vtterly vnworthy to dwell any longer in
thy house, or to haue any part with thy
chosen flocke: either of thy Sacramentes
and sweet blessings of holy Church in this
life, or of thy glory & reward in the world
to come.

For if I esteeme my life (much more
my wealth, ease, or liberty) more then
to continew still a child of thy holy
Church, mine owne conscience will ac-
cuse me, and mine owne mouth wil pro-
nounce a heauy and dreadfull sentence a-
gainst me. Sith I must needs say and con-
fesse, that which I know most assuredly
to be true, that out of thy Church there is
no life to be looked for, nor any hope
of Saluation.

In the red Sea not one escaped death
that ioyned himself in company with the
Egyptians. And in the generall flood the
whole world was drowned except only
such as forsooke al, to liue in Noes Arke.

That

That Arke is thy Church, wherein now I dwell, and to which I fled for succour, that my soule might not be drowned with the spirituall floud of sinne and euerlasting damnation.

O how oftentimes hath this made my hart to leape within me for ioy and caused my tongue to magnifie thy holy name, when beholding whole Citties, yea whole countries ouerflowed (as it were) with the poisoned waters of sinne, schisme, and heresy: and seeing daily before my face so many poore soules, and these so neere vnto me, to be choked with the vnmercifull waues of hereticall proceedings, & vnconstant doctrine: I haue found my self (good Lord) through thine vnspcakable mercy, within the Arke of safety with Noe and his blessed children where I may escape all danger, thy holy spirit, so carefully directing it, that no tempest can ouerwhelme it: & thy self so defending it against these waues, that no droppe can enter to corrupt it or annoy me. And yet for all this I cannot but feare the daunger of my present state, though it wholly proceedeth (I know)

of

of mine owne weaknes and frailtie, by
meanes wherof my ghostly enemy see-
meth to haue some hope to preuaile aga-
inst me .

And is it possible (O my God) that I
shall euer forget thy goodnes, and cease
now to esteeme any whit that singular
benefite which hath so greatly moued me
heretofore, and inflamed my hart to loue
thee? Or shal I now become so retchlesse
that I will not see nor consider the misery
of that state in my selfe, which in others
hath seemed to be very pittifull, and to
deserue great compassion? Shall I wit-
tingly & willingly throw my selfe down
headlong from this mountaine(as it were)
and pinnacle of thy temple for any gay
shew of this world, or all the glory ther-
of, which the wily serpent shall set before
mine eyes to delude and deceaue me? Or
is it possible that my hart shal euer admit
any foolish fancy to be so forcible, that it
make me choose rather to looke backe &
returne into *sodome* again where fire from
heauen shall consume me, then to stay in
this City of refuge, wherinto thine An-
gell hath brought me?

This

This were too hard a choice, and it is too vnseemely for any reasonable creature to make his election so miserable. And therefore I may well hang downe my head and be ashamed to shew my face, for seeming to make any doubt or difficulty to resolue in this matter so plaine & manifest. For how can it be but a shame & confusion vnto me, when I find my selfe to haue made so small profit in thy seruice, that I seeme to stagger in making answere to that first question in the account of my Christian duty towards thee, whether I will loue thee or thy creatures: whether I will serue thee or this world?

Lord I cannot plead ignorance what thou wouldest haue me to do in this case, sith I know it is thy blessed will & pleasure, that in matters of greatest importance I should alwaies preferre thee. And I hope I would herein conforme my selfe to thy wil without any feare at al, were it not that I am priuy of mine owne weakness, and of the rage and fury of mine enemy, whom I know to be too strong and mighty for me, except thou vouchsafe

to stretch out thy more mighty hand to giue me courage and strength against him.

I see well how he hath armed the whole world to fight against me, whiles my foes seeke to compell me by maine force and violence to forsake thee, & my friends (whom I know to be herin more dangerous enemies then the other) entice me by al meanes possible to conformance my self to the time, & to run with the streame of these wicked daies, without all respect of thy counsaile or commaundement to the contrary. But, which is most of al, and giueth me greatest cause to feare, is, that mine owne flesh and bloud seeketh to betray and vndoe me, repining to accept and indure what is needfull for my soules health: & contrariwise delighting ouermuch in such things as are the very bane and poison both of my soule and body.

Being thus beset on euery side, and so mightily laid at with inward and outward foes, with secret and open enemies: & considering with all that the end of all these troubles shall bring me within few

yeares

yeares, and perhaps within few daies, to euerlasting paine or eternal felicity: therefore I come now to present my self vnto thee (my Lord and my God) bowing the knees of my hart before the throne of thy maiesty to professe my self thy seruant most willing & desirous to continew still in thy seruice: and lifting vp myne eyes and my handes towards thy mercies seate to looke for and receaue thence such spirituall almes of thy gracious fauour and reliefe, as my present pouerty and distresse requireth .

I confesse and acknowledge with an humble and contrite hart, that for my sinfull life I deserue to be vtterly forsaken of thee, as vnworthy euer to enioy that glorious triumph & inestimable reward, which thou hast ordained for them that stand constant & valiant in profession of thy holy name. And yet I will not refuse (though I vtterly distrust mine own power & ability) to enter into this combat for defence of thy honour, of my faith, and of the ancient religion . For it is thy cause (O God) that I haue to maintaine, and thou art he that hast brought me, and cho-

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sen me amongst the rest to this present conflict : and therefore I cannot doubt but thou wilt defend thine owne cause, and protect thy seruant that do aduenture my selfe for thy sake. Especially sith I endanger thereby not any temporall treasure, but euen heaven it selfe, mine owne soule and euerlasting life & saluation: al which I shal loose assuredly, if I faile in this fight. And therefore I appeale now to thy wonted mercy, and to my Redeemers clemency : beseeching thee (O heavenly Father) to remember and consider that my soule ought to be his that paid my debt to redeeme it : that so for the infinite loue which thou bearest to thine owne sonne, thou suffer not that to be spilt and lost for euer which he bought so dearely, & purchased with so pretious a treasure.

If thou vouchsafe to giue me comfort, and to strengthen me with the inward help of thy grace, then I dare bouldly promise that no might or violence in the world, no fawning or flattering meanes of man, shall make me to yeeld that from him. All the gold in earth shall not buy it, for it was not gold that redeemed it.

It

It was thy sacred bloud (sweet Iesu) that thou paidst for it, and I will yeeld my hart bloud ere thou loose it. For were it that I could esteeme more this mortal life then eternity: and preferre this worldiie wealth before those inestimable riches of thy heauenly kingdome which thou hast laid vp and prepared for me, yet I hope it wil neuer sinck into my hart to doe thee so great iniury, as to betray that treasure to thine enemy, which thou diddest value and esteeme more then thine owne life. Thy manifold benefits and those speciall fauours, which through the course of my whole life thou hast most louingly & liberally bestowed vpon me, do otherwise deserue at my handes.

In consideration therfore of them, but especially for loue of thee, I yeeld my selfe into thy hands. Do vnto me whatsoever shall please thee, and deale with me so as shall seeme best to thy goodnes. This one thing only I craue and humbly require of thee, that I may rest and dwell in thy house all the dayes of my life: and neuer liue to see that day wherein my hart should turne from thee, or that I should

open my mouth to deny thee.

If thou let my troubles increase, let thy grace likewise increase withall, that I may continue still thy faithfull seruant to the glory of thy holy name, to the comfort of my fellowes thine afflicted Catholickes, and finally to mine owne euerlasting blisse and felicity. Grant this (my sweet Saujour) I pray thee, and let thy blessed mother, with all that holy company of Angels and Saints in heauen say Amen.

Cc

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AN ADVISE
T O V C H I N G
T H E P R A Y E R
A N D E X E R C I S E

*that followeth : which as it was collected and
amplified by the most famous and spiritu-
all writer of our age : so was this ad-
vise following made also by the
same person .*



AMONGST the principall excellencies which are attributed vnto prayer, one is, that after a certaine manner a man may exercise therein the acts of diuers vertues : especially of such as are most spirituall and most diuine. For when a man doth eleuate vp his spirit to the consideratiō of spirituall things, that is to say, to the knowledg of God almighty and of himselfe : & when with all possible attention and deuotion he disposeth him selfe to talke with his diuine Maiesty, to lay open vnto him all the se-

crets of his hart, and to deale with him touching the remedie of his miseries and necessities: it cannot be but at that time there must needs concurre the acts of diuers most noble and excellent vertues.

For in the time of prayer a man humbleth himselfe before that supreme maiesty of God almighty: in the time of prayer a man beleeueth, hopeth, and feareth: at that time also he reuerenceth his Lord and Maker, he adoreth him, he praiseth him, he giueth thanks vnto him for the benefits which he hath receaued, he resigneth and offereth vp himselfe into the hands of Almighty God, he accuseth himselfe, and is sorrowfull for his sinnes, he then purposeth to amend his life, he confirmeth and groundeth himselfe more steadfastly in all goodnes, he craueth grace & strength for the accomplishment of his good desires. To conclude, in the time of praier, a man maketh intercession not only for himselfe, but also for all his neighbours: for the liuing, for the dead, for the poore, for the sicke, for them that be in prison, in captiuity, or in any kind of tribulation: as also for his friends, kinsfolks,

and benefactors . And thus he exerciseth herein the works of charity and mercy , & relecueth all men with the suffrage of his praier: which doubtles as it is a thing of no small merit for him selfe before Almighty God , so is it a meane of very great efficacy to procure reliefe and comfort towards all his neighbours.

Wherupon it cometh to passe , that with the exercise of prayer the soule of man is exceedingly enriched, and made more glorious in the sight of her Lord & maker . For like as with the exercise of wicked actions the soule of man is more disparaged and defiled: euen so with the practice of vertuous and holy actions (which fall out in the time of prayer) she is exalted to higher dignitie and perfection .

Againe as it is an assured verity which the Deuines doe teach , that the habits of vertues increale with the exercise of their actes / for so much as euery vertuous action is sufficient to increase and make more perfect the vertue wherof it procedeth) herupon it foloweth that seeing all these actes of vertues are exercised in prayer, the

vertues frō which they are deriued must necessarily increase therwith, and grow to greater perfection: and so consequently, the more a man shall addict himselfe to prayer, the more he shall daily profit in vertue and holines of life.

Wherefore as there are diuers kinds of exercises and prayers all tending to this purpose, so seemeth that to be most convenient and profitable, in which these acts of vertues are most frequented: of which sort this exercise that followeth is, as shall appeare manifestly vnto euery one that will attentively consider the same: which was made by a holy father of the Order of *S. Benet*, and is taken out of his booke intituled, *The Institution of a spirituall life*. And truly (in mine opinion) it is an exercise of such excellency, that I could hartily wish all them that beare affection to vertue and holines of life, to haue it in singular estimation.

Now to the intent that such persons may reape the more profit therby, it is diuided in to two chapters following: in the first wherof the method is set downe, and in the second the practise of the same.

Of which two wayes euery man may at his pleasure choose which he liketh best. For in these spirituall matters that is euer best, which best agreeth with the deuotion of euery man, and wherein he findeth most profit. Neuertheles he that first beginneth to exercise the same, shall do very well for certaine daies to vse the second way, rehearsing this prayer with as much attention and leasure as he can: and afterwards, when through the often repetition of the same words he shall find any lothsomnes therin, and that his deuotion doth decay, he may then proceed vnto the first kind, the which is exercised with the hart alone and with such words as the spirit of deuotion shall minister and suggest. The which wordes as they shall euery day be new, so shall they euery day bring new tast and new light vnto him that praieth. So that both waies it is good for euery man to follow this rule, that is, to practise and stay most vpon those points wherein he shall find most deuotion and profit. Nether ought it to grieue him at all, if he do not euery time finish the whol exercise, and discourse vpon euery point:

for

for in very deed one passage (being profoundly considered) shall be more profitable , then many passages runne ouer sleightly, and in hast.

H E R E F O L L O W V E T H

the Exercise it selfe .

ALBEIT the souldiar of Christ which is newly entred into the lists of spirituall life, ought (as much as the imbecility of man may permit) to be continually recollected within himselfe : yet shall it be very needfull for him euery day to vse some spirituall exercise wherein he shall present himself before his celestiaall King & Emperour, and endeauour to vnite him selfe vnto him . For the performance of which exercise he must allot out some conuenient time , and make little accompt whether he find any sensible consolation therin or not .

And although there be many sorts of spirituall exercises, yet mine intent is in this place to set down such a one as shall be very profitable for them that are Noui-

aces and lately entred into the course of spiritual life. Such persons therefore may exercise themselves in these pointes following.

The first is, that after a man hath gathered all the powers and forces of his soule together, he prostrate himselfe in spirit at the feet of our blessed Sauour, and there with as great sorrowfullnes of hart and humility as he can, bewaile his manifold offences, and throw them into the botomeles pit of his diuine mercies, to the end they may therein be vtterly abolished & forgotten. Let him wish from the very botome of his hart, that he had neuer offended Almighty God, to the end he may by this meanes be as acceptable in his sight as if indeed he had neuer offended him. Let him also determine fully with himselfe henceforth to shunne and eschew whatsoeuer may be offensive vnto him. Againe, let him aske forgiveness of his sinnes for the merites of our redeemer Iesus Christ. For the merites of his blessed Mother, and of all Holies. Let him craue humbly to be washed in the most pretious blood of our

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blesſed Sauour, to the end he may be perfectly cured and ſanctified. And whē he hath thus done, he may hope aſſuredly that his finnes are pardoned and forg iuen.

The ſecond point is, that he then call his ſpirits togeather, and diſcourſe briefly vpon the whole life and death of our Lord and Redcemer, yielding thankes vnto him for the ſame.

The third is, that in his hart he repute him ſelf to be the moſt vile and wretched creature of the world of giuing place to euery one in his ſoule, as to his better: and imbracing euery one with moſt burning charity. Againē he muſt vtterly abondon them all, and reſigne his will entirely vnto the will of God: as alſo offer himſelf to be moſt ready & willing to ſuffer whatſoeuer aduerſitie it ſhall pleaſe his diuine Maieſty to lay vpon him. All this a man muſt endeavour to do from his hart, and without all diſſimulation. But if in caſe it ſhall ſeeme vnto him, that he doth it not with ſuch perfect reſignation and ſincerity as were to be wiſhed, let him neuertheles inforce

him-

himself to do the best he can , and this his good will shall be acceptable vnto Almighty God.

Fourthly, let him craue of God such things as be necessary for the attaining to this perfect and intrinsecall vnity with him . And that he may more easily obtaine this fauour, let him make humble petition vnto the most glorious Virgin *Mary* the Mother of God, and to all the holy cittizens of heauen, to be his intercessours. Let him also remember to pray for all them that our Lord and Sauour Iesus Christ vouchsafed to offer vp him selfe in a liuely Sacrifice vnto his Father. Let him in semblable manner offer vp his praier not only for Christians alone, but also for all Infidels, taking hartie compassiō of all such as with their sinnes and infidelity haue disfigured and blotted out the most beautiful image of God Almighty imprinted in their soules, and consequently haue disinherited theselues of that eternall blessednes, & most glorious kingdom of heauē . In like māner he shall also stirre vp in him selfe a very deep compassion towards the soules of the faithfull

departed, now lying in Purgatory and making satisfaction for their sinnes. And thus shall he extend his charity in generall towards all them that be of the household and familie of God, wishing from his very hart all goodnes vnto euery one. For by exercising his charitie towards his neighbours in this manner, he shall speedily purchase great fauour and grace at the hands of God Almighty.

The fift and finall point is, that he direct his prayers to the most holy Trinity, sounding forth his laudes and praises, with desire to do the same much more exactly then he euer did before, or is able at that time to do. Which desire vndoubtedly is exceedingly meritorious: for looke how much greater the desire is which a man hath to do well: so much is it more grateful vnto God, who accepteth our good will for the worke it self, in case we want meanes to execute the same. So that our desires & actions shalbe no lesse meritorious before Almighty God, then we our selues shall be desirous to haue the. Now in the end of this exercise a man may in zealous manner aspire to the loue

of God, wishing with inflamed desires and aspirations that he were perfectly vnited vnto him.

Howbeit to the end this exercise may be more plainly vnderstood, and of the simpler sort more perfectly conceaued: I shall set downe the practice therof, shewing the very manner how a man may make it.

THE SECOND PART

*of this Exercise: wherein is set forth
the practice of the pointes
aforesaid.*

O MOST blessed Lord, my God & Sauour Iesus Christ; I am vtterly confounded within my selfe, and know not what to say. I prostrate my selfe, and bow downe the knees of my very hart vnto thee, acknowledging the infinite multitude of mine offences: for I haue sinned (O Lord) and done euill in thy sight. I haue sinned against thee my most gracious Creatour. I haue sinned against thee my most mercifull Redeemer: and against thee (O my

most

most bountifull benefactour) I haue infinitely offended. Woe worth me wretched catiffe that I am, woe worth me (O Lord) that I should euer be thus rebellious against thee, and thus vnmindfull of thy benefits. There liueth not on the earth so vile a creature as my selfe, I am no better then dust and ashes, I am nothing (O Lord:) yea, I am much worse then nothing. Be mercifull vnto me, be mercifull vnto me, be mercifull vnto me (sweet Iesu) I most humbly beseech thee. Alas, what shall I doe then (O my most mercifull Sauour?) VVhat shall I do, but creepe vnto thy most pretious woundes, and cast into them all mine iniquities, my miseries, and mine abominations? Which albeit they are most enormous and innumerable: yet will I throw them all together into the most burning fornace of thy loue, and drowne them in the bottomeles gulfe of thine infinite mercies.

VVould God I had neuer offended thee, O my sweet Lord and Sauour: would God I had neuer hindered that goodnes which through thy grace thou

wast

wast determined to haue wrought in me: would God I had euermore bene such as thy blessed will was to haue had me. Would God I had euermore bene obediēt vnto thy will, and that I had followed those inspirations which thou vouchsafedst to send vnto me. I purpose (O Lord) through the assistance of thy grace neuer from henceforth to doe any thing that may displease thee. I am ready to suffer death rather thē to offend thee any more. Vouchsafe (O most mercifull Lord) vouchsafe I most humbly beseech thee, euen for the merites of thy most sacred humanity, for the merites of the most blessed Virgin Mary, and of al thy holy Saints to be a gracious and fauorable Lord vnto me. Wash me with thy most pretious bloud, and leaue no one spot vnclensed in me. Cure me throughly (O Lord) & sanctifie me both in soule and body.

O my most mercifull Redeemer I adore thee, praise thee, and glorify thee. I blesse thee, and yield thee infinite thanks for all the fauours and benefites which thou hast done vnto me. O Sonne of the liuing God, O God most high and Soue-

raigne

raign, I yield thee thanks, for that through the immeasurable loue which thou hast borne vnto me, thou vouchsafedst to take humane nature vpon thee and to be borne in a stable for my sake: and in thine infancy wert well contēted to be bound vp in poore cloutes, to be laid in a manger of brute beasts, to be nourished with the milke of thy mothers breasts: and afterwards being growne to riper age, didst willingly for my sake suffer exceeding great distresse and pouerty: wandring thirty three yeares in this thy worldly pilgrimage, and sustaining for so long a time most grieuouse troubles and persecutions. Thou wert content to suffer such extreme affliction and anguish in thy soule, as made thee to sweat droppes of bloud ouer all thy body. Thou wert contented to be contumeliously apprehended, opprobriously bound, iniuriously condemned. Thou wert contended to be defiled with vncleane spittings, to be scourged with cruell lashes, to be cloathed with that coate of mockery, as if thou hadst beene a very foole. Thou wert contented that thy flesh should be without al

pitty

pitty bruised with blowes, that thy head should be cruelly pricked with sharp thornes, that thy body should be most tyrannously fastened to the Crosse with cruell nailes, and thy sacred mouth without all pitty tormented with the tast of gall & vinager. Thou which vnto the starres of heauen giuest all their light and beauty (o most mercifull Lord) didst hang naked, despised, wounded, and afflicted with incomprehensible tormentes vpon the Crosse for my sake. There didst thou for me shed forth thy most pure bloud: there didst thou for me depart with thy most precious life: there didst thou for me endure a most opprobrious death.

O most sweet Iesu, my onely hope & comfort: doe me the fauour (I beseech thee) that I may loue thee with most burning loue: and that the beames of thy loue may penetrate even into the marrow of my bones. I spread abroad the very armes of my soule, and therewith (O sweet Iesu) I imbrace thy most heroicall Crosse, and kisse it a thousand times for the honour & loue of thee. I salute those ruddy & melliflous wounds which thou

didst

didst receaue for me most vile & vnworthy wretch : by the vertue wherof I am engraued in thy body, and so vnited vnto thee, that by no means thou canst ever forget me. All haile, All haile, All haile, O most sacred wounds of him that is my Lord, my Redeemer, & my loue. You are more beautifull then all the pleasant flowers of the spring-time. You are more soueraigne & restoritiue then all the medicines of the world.

Behould (O most excellent Sauour) I here cast my selfe downe vnder the feet of all thy creatures : and as the most abominable sinner of the world, confesse sincerely that I am not worthy to liue vpon the earth. From my very hart I giue place vnto all men. I submit my selfe vnto all men, and voluntarily make my self the slaue of all men. I enlarge my hart as much as is possible for me, and with sincere charity I loue and wish wel vnto all men : especially vnto them that doe any waies persecute and molest me. And for the loue of thee (my deare Sauour) I renounce all wickednes and vanity, I renounce all pleasures and sensuali-

ty, I renounce myne owne will, mine own affections, and my wicked inclinations. From henceforth (O Lord) whatsoever shall not stand with thy blessed pleasure I abandon it: and to the end I may be wholly vnited vnto thee, I resigne my self wholly vnto thee, I desire and beseech thee (O Lord) that thy most holy will may be accomplished in me, and by me, both in this life & in the next. I am most ready to imbrace willingly & cherfully with thy grace, and for thy loue, all manner of reproach and iniury, all manner of contempt and ignominy, all manner of sorrow and tribulation which it may please thee in this world to lay vpon me. I am ready (O Lord) to lacke all sensible consolation, & (if it shal so stand with thy blessed wil) I refuse not to passe ouer my whole life in the like pouerty & affliction in which thou didst both liue & dy.

O most sweet Lord, vouchsafe to mortifie in me whatsoever doth offend thee; Enrich me with the vertues and merits of thy sacred life and passion. Giue vnto me (I beseech thee) perfect humility, simple obedience cherfull meeknes, constant pa-

tience

tience, inflamed charity. Giue vnto my tongue and vnto all the members and senses of my body perfect continēcy. Giue vnto me purity of hart, pouerty of spirit, internall freedome, and intrincicall recollection. Fashion me (O Lord) euen vnto thine owne harts desire, and conforme my spirit vnto thy most blessed spirit, my soule vnto thy deuine soule, and my body vnto thy most pure and sacred body.

Vouchsafe with the glistering beames of thy mercy, to illuminate and cleare vp all the cloudy mistes that are within me. And for so much as it pleaseth thee to dwell in me according to thy diuinity, disdaine not I beseech thee entierly to direct and gouerne me. Vouchsafe me to see with mine eyes, to heare with mine eares, to speake with my tongue, & with all the other members of my body to doe as shall best stand with thy blessed will. Breake in sunder all the chaines and bolts which keepe me from being perfectly vnited vnto thee. Doe me the fauour (O most sweet Lord) that I may haue passage through thy most pretious woundes to enter euen into the very botome of my soule,

& transforme me wholly into thee, O my God; the fountaine of my beginning, to the end that in my soule I may tast of the veine of liuely waters, and thereby may cleerely know thee, feruently loue thee, perfectly be vnited vnto thee, and to the glory of thy holy name enioy thee in all repose and security. Giue care vnto me (o my Lord my God) not according to my will, but according to thy will. Graunt this my request (I beseech thee O Lord) according as thou shalt thinke it most expedient for thine honour and my owne saluation.

O Virgin Mary the most blessed mother of almighty God, O most glorious Queene of heauen, vouchsafe I beseech thee to remember me. Be a mediatrix for me, O beautifull lilly of the most high and sacred Trinity, to the end that through thy holy mediation, I may with perfect & entire loue imbrace thy Sonne my Sauour Iesus Christ, and that I may absolutely be such as he would haue me. O you holy Saints of almighty God both men and women, and all you blessed Spirits angelicall help me with your holy

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sufrages I beseech you , O yee fragrant flowers which in this celestiall garden doe neuer fade, pray for me, that by your intercessions I may please that supreme king , in whom you doe most sweetly & cleerly contemplate , and in the contemplation of whom you are perpetually replenished with inspeakable delights.

O most mercifull Iesu , take pittie vpon thy Church , take pittie vpon all them for whom thou hast so aboundantly powred forth thy most pretious blood . Turne the harts of them that be sinfull and wicked . Reduce vnto the right way all them that are in schisme and heresie . Illuminate the harts of Infidels that they may know thee . Comfort them that be in misery and tribulation . Be fauourable vnto such as either haue donne , or desire to commend themselues vnto my poore deuotions . Be mercifull vnto my parents , kinssolkes , friends and benefactors . Bring to passe (O Lord) that they may all be such as thou desirest to haue them . Giue grace and pardon vnto the liuing, giue repose and perpetuall glory vnto them that be departed .

O most Soueraigne, most gracious, & most mercifull Trinity: Father, Sonne, and holy Ghost, one only God. May it please thee to instruct, direct, and helpe me, seing in thee alone I repose all my trust and confidence.

O Father eternall vouchsafe through thine infinite power, to fixe my memory continually vpon thee, and to fill it with holy and celestijall desires. O Sonne of the eternall Father vouchsafe through thine infinite wisdom, to illuminate my vnderstanding, making me to know thy most high verity, and mine owne most abiect vilenes and misery. O holy Ghost which art the very loue of the Father and the Sonne, vouchsafe to change my will into thy will, enkindling the same with so burning a loue and charity, that all the waters of the world may neuer be able to quench it: O that it were possible for me (O most soueraigne Trinity) O that it were possible for me, so perfectly and entirely to loue and praise thee, as al the infinite legions of thy Angels, & holy Saints in heauen do loue and praise thee. Neuerthelesse in the best manner that I can,

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I magnific and exalt thy Omnipotency, most wise and gracious. I blesse & praise thy wisdom, most gracious & omnipotēt. I glorifie and adore thy gracious goodnes, most omnipotent and wise. But for so much as of my self I am altogether insufficiēt to praise thee: bring to passe (O Lord) that thou maist be perfectly praised in me. This is vndoubtedly a most cleare case, that if in me alone were all the loue that is in all thy creatures, I would most willingly & freely bestow it all wholly vpon thee.

O my soueraigne Lord my God. O fountaine of my beginning most singularly beloued. O substance passing simple, passing beautifull, passing pleasant. O depth passing sweet, passing delicious, passing worthy to be desired. O most comfortable delight, and most sweet comfort of my soule. O riuer of inestimable delights. O sea of inspeakable consolations. O infinite eternity replenished with all good things. O my God and all things. O my soueraigne satiety. What can my hart desire besides thee? Thou art my only treasure and blisse that neuer changeth.

It is thou alone for whom my hart doth long: it is thou alone whom I desire & seek for. Vouchsafe therefore, O Lord, to vnite me wholly vnto thee. Vouchsafe to set my hart on fire with the flames of thy most burning loue. Behold (O Lord) my pittifull estate. Behold my vnfortunate nakednes & ignorance. Open the gates of thy mercy vnto him that calleth vpon thee. Open them (O sweet Iesu) vnto the poore orphan that cryeth aloud vnto thee. Drowne me in the bottomeles depth of thy diuinity. Let me be sunke and swallowed vp therein, and vouchsafe to make me one spirit with thee, to the end that in my soule thou maist enioy thy delights

C E R T A I N E I N -

*flamed aspirations to craue
the loue of God.*

O GOOD Iesu, O sweet consolation of my hart, O life of my soule, when shall I please thee entirely in euery thing? when shall I perfectly dye vnto my self and vnto all creatures? when shall there not any

thing

thing liue within me but thou alone ?
Take pittie vpon me (O Lord) and help
me, O my Lord God, O sea of charity ful
of all delights, O most cleare light of my
vnderstanding, O perfect satiety and re-
pose of my will, when shall I be wholly
inflamed in thy loue ? O my only desire
O my only hope, O my only refuge. O
that my soule were worthy to be wholly
set on fire with thee, to the end that with
the burning fire of thy loue my leuke
warmed affection might wholly be consu-
med. O soule of my soule, O life of my
life : it is thou alone (sweet Iesu) for
whome my hart doth long. To thee alone
I wholly offer vp my selfe, all to all, one to
one, one onely to one onely. Would God
the wordes which thou didst speake vnto
thy father were accomplisshed in me, saying:
I beseech thee (O Father) that they may
be all one, I in them, and thou in me : to
the end they may be consummate and v-
nited in one. This is the onely thing I
seeke for, this is the only thing that I
desire, this is the only thing that I craue
of thee (O Lord) for thou alone shalt sa-
tisfy me abundantly. Thou art absolute-

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amiable (sweet Iesu) thou art absolutely delightful : thou art absolutely faithful & sincere.

VVho so liberall as he that vouchsafeth to giue himselfe ? who so louing as he that hath so dearly loued so base a creature ? who so humble as he that hath so extremely debased the excellency of his maiesty ? O Lord, such is thy most gracious clemency that thou despisest no man, thou disdainest no man, thou reiectest no man that desireth to come vnto thee : yea thou callest euery man, thou allurest euery man, & vnto euery man shewest the way how he may come vnto thee : for it is thy delight to be with the sonnes of men.

I beseech thy holy Angels (O Lord) to blesse thee euerlastingly. For wheras in vs thou couldest see nothing but sinne and misery, yet hast thou vouchsafed to remaine in our company vntill the end of the world . Thou thought it not sufficient (most sweet redeemer) to haue suffered so many torments for our sakes : to haue left vnto vs thy Sacraments : to haue appointed thy Angels continually to attend vpon vs : but all this notwithstanding

we

(we being also so ingratful for these thine inestimable benefits) such was thy holy pleasure, that thou wouldest dwell amongst vs. What is this (O Lord) if not a most euident prooffe, that thou art so good, as thou art not able to deny thy selfe? Let vs therefore (if it shall so stand with thy blessed will) make a couenant betweene vs. Thou shalt take care of my welfare and remedy, and I will take care of thy honour and seruice: and thou shalt do with me euen what thou wilt, and shalt see to be expedient for my welfare. For I will be wholly thine, and depend vpon none other. Graunt vnto me (O Lord) that I may desire nothing but thee, and that I may so absolutely resigne my selfe vnto thee, that I neuer hereafter take my selfe from thee.

O fire vouchsafe to burne me. O charity vouchsafe to enflame me. O light vouchsafe to illuminate me. O my repose, O my consolation, O my hope, O my treasure, O my life. O loue that alwayes burnest, and art neuer extinguished, when shall I perfectly loue thee? when shall I embrace thee with the naked armes of my

soule? VVhen shall I for very loue of thee, set both my selfe and all the whole world at nought? When shall my soule with all her powers be perfectly vnited vnto thee? when shall she be wholly drowned and drenched vp in the bottomeles gulfe of thy diuine loue?

O most courteous, most sweet, most louing, most beautifull, most wise, most rich, most noble, most pretious, and most worthy to be loued and adored. When shall I loue thee in such sorte, that I shall be wholly conuerted into loue?

O life of my soule, who to giue me life didest suffer death, and with thy death didst kill death: vouchsafe I beseech thee (O Lord) to kill me also downe right: that is to say, to kill all my wicked inclinations, and all mine owne proper will with whatsoever els that may let thee frō liuing in me: and when thou hast thus killed me, make me to liue in thee: that is to say, in thy loue and obedience, by fulfilling thy commaundements, and the commaundementes of my Superiours. O good Iesu, O my sweet Lord and Saviour graunt vnto me I beseech thee that I may

absolutely shun and detest all manner of sinne, and that in all sincerity of hart I may turne vnto thee, to the end that al my thoughts, my desires, my memory, and all the powers both of my soule and body may be fixed on thee alone.

O life without the which I dy: O truth without the which I erre: O path without the which I perish: O health without the which I canot liue: O light without the which I goe in darknes. Permit me not (O Lord) to be separated from thee: for in thee I am something, & without thee I am nothing: in thee alone I liue and without thee I dye: in thee I receaue comfort, and without thee I goe to confusion. Thou which liuest and reigneest world without end. Amen.

If any man shall thinke this Exercise somewhat long to be made at one time, he may at his pleasure deuide it into two or three times of the day.

A N O T H E R M O S T

*excellent prayer to craue the loue
of Almighty God.*

B O W V I N G downe the knees of my very hart, and being prostrate and confounded in the consideration of mine owne wretchednes and misery, with all feare and reuerence possible for so miserable a caitiffe, I here present my selfe before thee (O most soueraigne God my Lord and maker) as one of the poorest and most abiect creatures of the world. I here present my selfe before the streames of thy mercy, before the influences of thy grace, before the beames of the true sonne of iustice, which spread themselves abroad over all the earth, & liberally communicate them selues to all such as do not wilfully exclude them. Behould here a lumpe of clay put into the handes of the most wise and skilfull craftsman. Behould here a knottie peece of wood newly cut downe from the tree with the barke as yet vpon it: fashion it I beseech thee (O Lord) to that forme

for

for which thou didst create it.

It is an exceeding great bouldnes for a creature so base, to craue a loue so high: and in respect of my so great basenes, I would gladly craue some thing that were more base: but what shall I do (O Lord) seing thou commandest me to loue thee? Thou hast created me to the end that I should loue thee: thou threatnest me if in case I do not loue thee: thou voluntary lost thy life to make me to loue thee; and thou commandest me to craue nothing more instantly then thy loue: yea so great is the desire which thou hast to haue me to loue thee, that when thou sawest me to be out of loue, thou didst ordaine a Sacrament of meruailous vertue to transforme the harts of men into thy loue. O my sweet Redeemer, what am I in respect of thee, that thou shouldest in this sort command me to loue thee, & that for this purpose thou shouldest inuent so many & so wonderfull deuises? What am I towards thee, but vexation, torments, and death: and what art thou towards me but saluation, repose, and all happines? If therefore thou loue me being such as I am

to-

to wards thee, why shall not I loue thee, being such as thou art towards me?

Wherefore (O Lord) being incouraged with these pledges of thy loue, and embouldened by that thy most gracious commandement, wherewith at the end of thy life it pleased thee so charitably to command me to loue thee: euen for this grace, I humbly craue another grace, which is, that thou wilt giue vnto me the thing which thou comādest me to giue to thee: seing that without thy helpe, I am not able of my self to giue it vnto thee. I am not worthy to loue thee, but thou art worthy to be loued: and for this cause I dare not presume to desire thee to loue me, but that it may please thee to giue me leaue to loue thee. Runne not away from me I beseech thee (O Lord) runne not away from me. Permit thy poore creature (O infiniteloue) to loue thee.

O God, who art essentially very loue it selfe: loue increated, loue infinite, loue without measure, not a louer onely, but all loue: from whom proceedeth the loue of all the Seraphims and of all creatures (like as from the sunne proceedeth all the

light

light of the (starres) how cometh it to passe
(o Lord) that I do not loue thee? how
cometh it to passe that I am not burned in
this fire of loue which burneth all the
vniuersall world?

O God which art essentially very
goodnes it selfe, by whome all things are
good whatsoeuer are good: from whome
all the goodnes of creatures is deriued
(like as from the sea all the waters of the
riuers are deriued) in respect of whose di-
uine and passing excellent goodnes, there
is neither in heauē nor in earth any thing
that may be called good, how cometh it
to passe (o Lord) that I do not loue thee,
seeing goodnes is the very obiect & prin-
cipall cause of loue?

But admit I do not loue thee, for that
which thou art in thy selfe, why shall I
not yet loue thee for that which thou art
towards me? The child doth loue his fa-
ther, for that of him he hath receaued his
being. The members do loue their head,
and for defence therof are ready to endan-
ger their owne liues, because they are by
it preserued in their being. All effects do
loue their causes, for that they haue from

them receaued the being which they haue, and by them hope to receaue that which as yet they lacke .

Which of all these titles then dost thou lacke (O my God) wherby I should not be bound to pay vnto thee all these duties and tributes of loue? Thou hast giuen vnto me the being which I haue, much more perfectly then my parents . Thou doest preserue me in this being which thou hast giuen vnto me , much better then doth the head the other members . It is thou which must finish this worke begun in me, vntill thou hast in all respects brought it to his full perfectiō . Thou art the father which begot me , the head which ruleth me , and the spouse which must giue vnto my soule her perfect cōtē-tation . Thou art the maker of this house, the painter of this pourtraiture which as yet lacketh his finall perfection . All that my soule hath, she hath receaued it from thee : & all that she lacketh she expecteth to receaue it at thy hands . For like as it is impossible for any to giue vnto her that which she hath already but only thou : e-uen so it is impossible for any to finish

that

that which she lacketh as yet, but thou onely. In so much as all that which she hath had, presently hath, or hereafter hopeth to haue, is thine. Vpon whom then ought she to depend but only vpon thee? with whō ought she to haue any dealing at all, but only with thee? whose gracious lookes ought she to regard but only thine? on whome ought she to set all her loue, if not on him who is all her blisse and her happines? Is it possible (saith the prophet *Jeremy*) that the Virgin shall forget her brauest ornament, and the gorget wherewith she bindeth in her breits? If thou be therfore (O my God) all the ornament and beauty of my soule, how shall it be possible for me to forget thee? What haue I then to do with heauen, or what haue I to desire vpon earth? My flesh doth faile me, and my hart is able no longer to endure. Thou art the God of my hart (O Lord) thou art my only inheritance for euer. Auoid all yee that sojourne within my dores: auoid and get you packing all you creaturs that play the theecues & strumpets against my God: for from henceforth there shall be no more dealing betweene

you and me.

O loue increated which euer burnest and art neuer extinguished : o loue which euer liuelt and boilest continually in the brest of Almighty God. O dart eternall of the fathers hart which neuer ceaseth with strokes of infinit loue to strike vpon the face of his dearly beloued sonne : would God I might be stroken with this dart: would God I might be inflamed with this fire: would God I might follow thee my only harts desire : would God I could with a shrill voice sing songs of loue vnto thee : would God my soule might melt away and consume in praising thee with exultations of loue inspeakable.

O most holy Father, O most mercifull Sonne, O most louing holy Ghost. When wilt thou (O most louing Father) be all in al in my soule, & in the very bowels thereof most absolutely possesse me? when shall I be wholly thine & thou be wholly mine? When will this be O my king? when wil this ioyful day arriue? O whe, sweet Iesu? O that it would euer be? Is it happily thy meaning that I shall euer see it? O how dolefull a delay is this? O how painefull

a pro-

a procrastination? Come quickly (O good Iesu) come quickly I beseech thee, and stay not any longer. Runne (my most entirely beloued) as swiftly as doth the doe & the mountaine goate vpon the hills of Bethel.

O my God, the repose of my life, the light of mine eyes, the consolation of mine annoyes, the port of my desires, the paradise of my hart, the center of my soule, the pawne of my glory, the companion of my pilgrimage, the comfort of mine exile, the medicine of my wounds, the sweet scourge of mine offences, the informer of mine ignorance, the guide of my voyages, the nest in which my soule reposeth, the harbour in which she safely shroudeth, the glasse in which she looketh the staffe on which she leaneth, the rocke on which she standeth, and the most pretious treasure in which she glorieth.

If therefore thou (O Lord) be all these things vnto me, and if thou do blesse me with so many benefites, how shall it be possible for me euer to forget thee? If euer I do forget thee (O Lord) let my right hand be forgotten? my tongue shall sticke fast vnto the roose of my mouth before I

be vnmindful of thee. I wil neuer take any rest (O most blessed Trinity:) I will neuer giue any sleep vnto mine eyes, or repose vnto the dayes of my life, vntill I find out this loue: vntill I find in my hart a habitation for this Lord, and a place of repose for the God of *Iacob*, which liueth and raigneth euerlastingly. Amen.

A V E R Y G O D L Y

prayer vnto the Holy Ghost.

O HOLY Ghost the comforter of mankind, who on that blessed day of Pentecost, didst vouchsafe to come downe vpon the holy Apostles, and to fill those sacred breasts with charity, with grace, and with wisdom: I most humbly beseech thee (O Lord) to fill my soule also with thy grace, and all my bowells with the inspeakable sweetnes of thy loue. Come (O Holy Ghost) and send vnto vs from heauen some little beame of thy diuine light. Come O father of the poore. Come O giuer of light, and light of our hartes. Come O most excellent comforter, the

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sweet husband of our soules, and onely
sollace of the same. Come O purifier of
our sinnes, and remedy of all our infirmi-
ties. Come vnto me O fortitude of the
feeble, and raiser vp of them that fall.
Come O protectour of the humble, and
confounder of the proud. Come O sin-
gular glory of the liuing, and onely sal-
uation of them that dye. Come vnto me
(O my God) and with the aboundance
of thy riches and mercies, make me wor-
thy to receaue thee. Replenish me with
the gift of wisdom: illuminate me with
the gift of vnderstanding: guide me with
the gift of counsell: strengthen me with
the gift of fortitude: instruct me with
the gift of knowledge: wound me with
the gift of loue: and penetrate the very
bowells of my hart with the gift of thy
holy feare.

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O most gracious Lord, and singular
louer of the pure in hart, enkindle and
set on fire all my bowells with the most
sweet fire of thy loue: to the end that be-
ing thus inflamed, they may be wrapt &
transported vnto thee, which art my fi-
nall end, and the infinite eternity of all

good things. O most sweet louer of pure & vndefiled soules: O Lord; for so much as thou knowest well that of my selfe I am able to do nothing, stretch forth thy mercifull hand ouer me, I beseech thee, and make me vtterly to abandon and goe out of my selfe, to the end I may therby come to thee: and in consideration hereof vouchsafe (O Lord) to beate downe to the very ground, to mortifie, to abolish, and vtterly to roote out of me whatsoever it shall please thee: that I may in all things be made euen according to thy harts desire: and consequently, that my whole life may be a perfect sacrifice burnt wholly with the fire of thy most heavenly loue.

Would God it were my good happe to receaue this so singular a fauour? Behould (O my gracious Lord) behould how this thy poore miserable creature doth night & day sigh after thee: my soule, my soule (O Lord) which thirsteth full fore after thee the liuing God. Alas! when shall I come vnto thee, and appeare before that diuine countenance adorned with all graces? When shall I enter into the

spacious roomes of that wonderfull tabernacle, and arriue euen to the pallace of my God? When wilt thou with thy blessed countenance (O Lord) replenish my soule with ioy and gladnes? When shall I be fully satiated with thy most glorious presence? When shall I through thy gracious fauour be cleerly deliuered from all temptations, and breake through the walls of this my mortall prison? O fountaine of euerlasting brightnes: O my most sweet Lord, vouchsafe to bring me againe vnto that sea of eternall blessednes, out of which I was heretofore produced, wherby I may know thee in such sort as thou hast knowne me: and learne to loue thee as thou hast loued me: and euermore see and enioy thee in the company of all thy blessed Saints of heauen, like as thou hast seene me in all eternity. Amen.

A
P R O T E S T A T I O N
T O B E M A D E I N
T I M E O F
S I C K N E S S E ,
A C C O R D I N G

to the instructions of
the XXVII. Chap-
ter above.

Say first the Creed, and then in
manner following:

I P R O T E S T here before Al-
mighty God my maker and
Redemer, before the blef-
sed Virgin Mary, and all the
whole Court of heaven:
namely, before my Guardian Angell, and
all you that are here assistant about me,
that by Gods grace, I mind to liue and dye
in this fayth which I haue heere prote-
sted, according as the holy Catholicke
and

and Roman Church doth vnderstand & take it: and that I will euermore, through the grace and fauour of God Almighty remaine in the vnity and body of this Church, vnder the head our Lord and Sauour Iesus Christ, and vnder his Vicar our supreme Pastour heere in earth. And if heertofore any word that sounded contrary heerunto, haue by dotage or lacke of iudgment escaped out of my mouth, I protest heere, that I do not acknowledge it as mine, but will dye and liue in that fayth which at this present I haue protested.

A PRAYER, VVHERIN

the paines and merits of Christ our

Sauour are offered vnto God

Almighty, and graces cra-

ued of him for the

same.

WHAT shall I giue vnto our Lord for all that he hath giuen vnto me? Wherewith shall I make him recompence for so manifold benefits? What thing shal I offer

offer vnto him for such merciful fauours?
O how lewdly haue I behaued my self to-
wards so louing & boutiful a benefactour?
Seeing I haue bene euermore (O Lord) in-
grateful for thy benefits: I haue beene euer-
more rebellious against thy inspirations: I
haue euermore heaped sinnes vpon sinnes,
offences vpon offences. I confesse (O Lord)
that I am not worthy to beare the name
of thy sonne, and yet notwithstanding I
cannot choose but acknowledg thee to be
my Father. For in very deed thou art my
Father, and my only confidence. Thou art
the fountaine of mercie which dost not
repell vncleane persons that come vnto
thee, but dost wash them, and giue them
consolation. Behould then (O my sweet
Comforter) how I the most desolate crea-
ture of all others do come vnto thee, bring-
ing nothing at all with me, but the bur-
den of my sinnes. Most humbly I prostrate
my selfe at the feet of thy diuine goodnes,
most humbly I craue mercy at thy hands:
Pardon me (O my most assured confidēce)
and through thine infinit clemēcy vouch-
safe to saue me.

O sweet Iesu, for the remission of all

my

my finnes I offer vnto thee that immeasurable charity wherwith (being the God of infinite maiesty) thou didst not disdain to make thy selfe man for the loue of vs: & to liue in this world thirty & three years in manifold troubles, sorrows, persecutions, contradictions, wearines & agriue-ments. I offer vnto thee that deadly anguish that bloody sweat, that extreme agony, which afflicted thy hart at such time as thou didst kneele downe and pray vnto thy Father in the garden. I offer vnto thee that seruent desire which thou hadest to suffer, when thou didst so willingly put thy selfe into the hands of thine enemies, and didst for vs offer vp thy selfe in sacrifice. I offer vnto thee the imprisonment, the scornes, the reproaches, the iniuries, the blasphemies, the buffets, the outrages, the spittings of the vncleane mouthes of thine enemies, with all the other kindes of torments which in the houses of *Annas* and *Caiphas*, thou didst endure all that wo- full night for our sakes. All these things I offer vnto thee (o most sweet Iesu) besee- ching thee of thine infinite goodnes, that in the fauour of these merits, thou wilt

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pardon my sinnes, purify my soule, and conduct it vnto eternall life.

I offer also vnto thee that thine inspeakable humility wherewith thou didst suffer thine enemies to crowne thee with thornes, and (for more contempt) to put vpon thee that purple garment: as also in scornfull manner to reuerence thee, to spit at thee, and to strike thee with the reed which they had put into thy hands. I offer vnto thee that painfull wearines of thy sacred body, those ruthfull paces, & that heauy burde of the Crosse, which thou didst beare vpon thy tender and brused shoulders. I offer vnto thee that sweat and thirst, with the other infinite torments which with wonderfull meeknes of hart thou didst for our sakes endure vpon the Crosse. All these things I offer vnto thee (O sweet Iesu) together with such humble thanks as lieth in my poore power to giue vnto thee: beseeching thee of thine infinite goodnes, that thou wilt in the fauour of these merits forgive me my sinnes, purifie my soule and conduct it vnto eternall life.

Sweet Iesu, for all mine iniquities I of-

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fer vnto thee those most cruell torments which thou didst endure at such time as they plucked of the garment which did cleaue vnto thy back, by meanes wherof the wounds of thy former scourges were all renewed: at such time as thy hands and feet were nailed vnto that holy Rood: at such time as all thy sacred members were plucked out of ioint: at such time as thy pretious blood gushed forth of thy wounds like vnto the streames that runne forth of the pipes of conduits. I offer vnto thee (O sweet Iesu) euery drop of this thy most pretious blood. I offer vnto thee that clemency & meeknes wherewith thou didst suffer the contradiōs & contumelies of those wicked persons which in scornfull manner shaked their heads at thee, thou vouchsafing most gratiouly to excuse them and to pray for them.

I offer vnto thee those incōprehensible torments which thou didst suffer, whē being on euery side abandoned in the midst of all thy most vehement torments, & bereft of all cōfort, thou didst hang very pitifully vpon the Crosse betweene two theeues. I offer vnto thee (O sweet Iesu) the

excee-

exceeding thirst which thou didst suffer
 at that time: as also that humility & reue-
 rence wherewith thou didst bow downe
 thy head, and cōmend thy spirit vnto thy
 Father. I offer vnto thee that sacred bloud
 of life, which gushed so abundantly out
 of thy side being wounded with that cru-
 ell speare. All these things I offer vnto
 thee (O sweet Iesu) together with such
 poore thanks as lye in my power to giue
 vnto thee: beseeching thee that in the fa-
 uour of these merits, thou wilt pardon
 me my sinnes, purifie my soule, and
 conduct it vnto eternal life: thou
 which liuest & raignest for
 euer and euer.

Amen.

L A V S D E O.

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